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THE SIKH SANSAR: *Sansar* means universe. Traditionally the material universe has been considered an "illusion" (*Maya*). The Sikhs consider the material universe as a manifestation of the cosmic spirit. This journal will attempt to present both the material and spiritual aspects of Sikh Culture.

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From Structure to Solidarity

Dr. Gurnam Singh Sidhu

Wherever a Sikh may be and regardless of what influences dominate his environment, the Sikh heritage is something he cherishes dearly. It is true that most of us are pragmatic rather than dogmatic or deeply religious and not all of us may be willing to make the necessary sacrifices to preserve this heritage. But such diversity is bound to exist in any nationality. What is significant is that, with rare exceptions, all of us carry in our hearts the hopes for the glory of the Sikh nation as the Gurus intended. The unity of our goals for the Sikh cause, therefore should be an outstanding characteristic of our community.

But when one observes the organizations of Sikhs, their politics and the institutions that are supposed to guide their destiny, the conditions are far from reassuring and the optimism wanes. The Gurdwara, where the Sikhs go for spiritual inspiration and moral uplift and to render service to others, is a microcosm of the intra-community world of the Sikhs. The dissension, the feuds, the bitter political fights, the trickery and manipulations, the accusations and counteraccusations that so often characterize the struggle to control the working of Gurdwaras, make one wonder if there is any hope for the Sikh Nation! From San Francisco to New York, from Los Angeles to Vancouver, and from Washington, D.C. to Ottawa, the same drama is played out by different faces and tranquility in the administration of community resources is rare.

Frequently the people responsible for such crude struggles for "power" are not particularly concerned with Sikhism; they thrive on conflict, controversy and the feelings of self importance. Soon two or more separate groups take shape with the "sangats" divided not necessarily on a geographical basis but on the basis of who hates whom most and who can grind his axe where. Those individuals whose integrity and intelligence exceed their zeal tend to stay on the sidelines after a few rebuffs. Usually, though not always, the field is left to mediocre people whose personal philosophy has little to do with Sikhism, but who have enough of their own kind to help win or buy a Gurdwara election. One can only hope that things are on a more idealistic plane at the seats of Sikh authority in Punjab and New Delhi.

It is fashionable among the Sikhs to blame such practices on the "Sikh background" and "lack of awareness" or the "fighting spirit." In reality these problems stem from blatantly unsikh

mentality and conduct. They cite the examples of the Christian churches of the European Americans as models of unity and harmony. Actually close observations has shown that such amity is more apparent than real and is largely a result of their institutional setup. A Jewish friend of mine sometimes gives bitter accounts of the struggles within his own synagog and of the "unscrupulous and incompetent" people running it. In Christian churches some of the apparent harmony is due to lack of close interpersonal relationships among the congregation members and their emphasis on other pursuits of life that turn them outward rather than to intra-church interactions or infighting. Participation by women in church activities is also a stabilizing factor. If the European man had inherently more tolerance, discipline, selflessness, and humility, fifty percent of all American marriages would not end in divorce as they do now.

Essentially then it is the lack of discipline, humility, balance and ethical practices that is responsible for the Gurdwara conflicts and we have reasons to expect that the Sikhs can straighten out the mess in which they find themselves. The most important change must come at the top. This must involve greater interest by the SGPC, Amritsar, in the workings of Gurdwaras everywhere. A master plan must be devised setting up the permanent structure according to which Gurdwaras must operate. Some local options could be provided but the basic structure must be a condition of affiliation with and approval of the SGPC. If any local conflicts arise, the higher authority must take the responsibility to settle them. A cadre of selfless scholars trained to replace the present day "granthis" and to serve as stabilizers in the Gurdwaras can improve the harmony in the community.

Individuals willing to serve as Parabandhaks should be capable but even more important, be humble enough to avoid the arrogant power play. We must honor those Sikhs who excel in their professions or achieve distinction in various ways. Such Sikhs contribute to the progress of the community and are a source of pride to all of us. But such achievements should not be the reasons to automatically place them in charge of Gurdwaras. These Sikhs could contribute their talents by serving in councils of advisors or for comprehensive planning and goals.

A Sikh should refuse to join those hostile or frustrated individuals who indulge in attacks on

another Sikh. There are many external injustices to which such hostile individuals could direct their energies.

Sikh women must play a bigger role in the organization and activities of the community. They would also replace some of those who specialize in creating conflicts and their involvement would encourage greater participation by the younger generation.

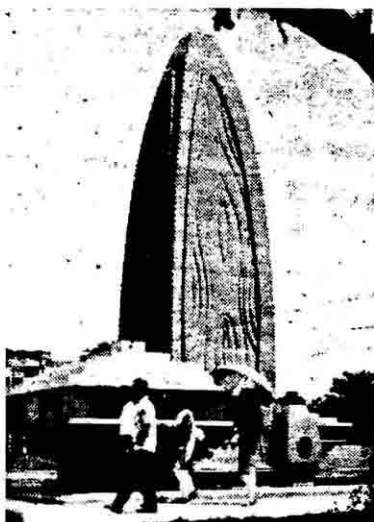
We must not minimize the importance of cultural, social activities, even music and theatre, which may not be religious as such, but which are important to a nation in order to turn out wholesome, well rounded individuals. I have seen many a kill-joy, touted as religious leader or 'sant' who is violently opposed to cultural activities and insists on imposing his perverse belief that being morose means being holy. Celebration of life subject to ethical standards cannot be considered contrary to religion.

There are many other thoughts regarding community organization that come to mind but can not be expressed in a short space. But institutional structure is necessary for solidarity. If the creation and survival of a sovereign Sikh State, which most intellectually honest Sikhs think is essential to the survival of Sikhism, is to be assured, the importance of community organizations as a means of exercise and a proof test cannot be overestimated. Can the people who fight over the control of a Gurdwara govern themselves?

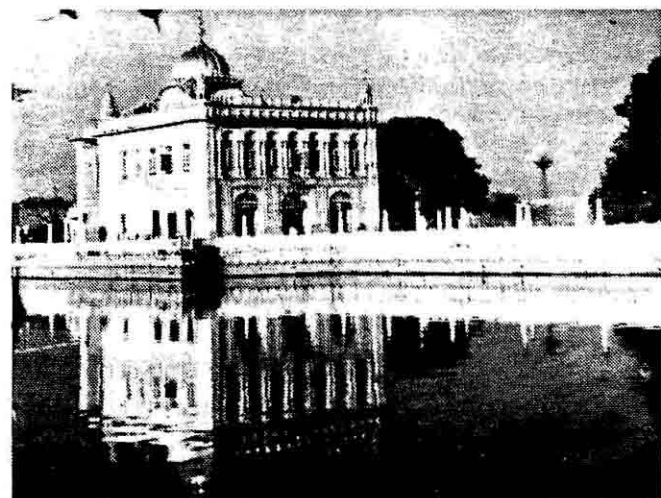
A well designed structure by the SGPC can go a long way toward preventing Gurdwara conflicts. We are optimistic that Sikhs will rise to the highest levels of self-discipline and sacrifice when the circumstances demand. The greatness in the future course of the Sikh nation and the restoration of its glory with sovereignty, can be assured when every Sikh pledges "humility, discipline and service must start with me."

See Page 86 for Article

The Flame of Liberty burns at the Jallianwala Bagh memorial where the British carried out a massacre.



Khalsa College, Amritsar



Amritsar is a city rich in its literary and cultural associations. The fact that it lies in the heart of the Majha region of the Punjab, a region which has provided Punjabi literature with its standard lingua, and that it contains some of the richest treasures of Punjabi architecture adds to the importance of the city. Even though Amritsar never enjoyed the status of a metropolitan city, yet it has its rich traditions of art, literature and culture.

THE TWO FAITHS

Islam and Sikhism

By Shamsuddin
Raipur, M.P., India

The English word 'religion' has Roman associations being derived from Latin 'Ligo' which means literally, 'what binds.' Taken in a narrow sense it may mean binding oneself with certain customs, rituals, myths, beliefs, institutions and organizations etc. In a broader sense it can be interpreted to be the 'bondage with God'. Religion is essentially a means of communion with God the Almighty and the All powerful.

Men of vision in the form of great saints and sages, rishis and prophets took birth in different ages and established the world's great Faiths. In spite of the petty differences of certain customs and rituals, the common factor among them is the divine message conveyed by them to the people. Thus, all religions strive to bring people closer to God.

Besides, religion has been the most significant humanizing agent and the source of moral insight and ethical action. It touches the higher key in his nature, opens his mind to the verities beyond this world of visible phenomenon and provides a point of integration to his personality. This is the fact that is commonly attributed to all the religions of the world. In fact, our general treatment of the major faiths of mankind reveals that, in spite of the minor external differences, in their essence, they converge into commonly acknowledged absolutes and truths.

In this perspective if we see Islam and Sikhism, the first and the foremost similarity between the two faiths is the belief in oneness of God. According to Islam God is one, the absolute and the sole master of man and the universe. He is the sovereign Lord. He is the source and centre of all power, all goodness and He has infinitely excellent attributes. Our progress depends ultimately upon our endeavour to put ourselves in accord with His will and incorporate into ourselves, though imperfectly, some of His attributes. This is His real worship.

Sikhism too lays emphasis on the oneness of God. The opening words of the revered Guru Granth say, "There is but one God. He is the creator of all things. He is without fear and enmity. He is not subject to birth and decay. He is the enlightener and can be realized only through His grace". The fundamental principle of the doctrine of Sikhism is the belief in one God who is eternal, infinite, all pervasive and the source of grace and love.

The holy Quran reveals that it was the will of God and His creative power that made the Universe, in its different manifestations, come into existence. But the purpose of the creation has not

been vain or for idle sport or play. In creation there has indeed been a serious purpose, the exact nature of which may not be known to us, but within our limitations we can imagine that each being who is created, is provided thereby with the chance of development and progress towards the final goal, towards God. Human life does, thus, cover one ultimate end, as it originates in the unity of existence, which is a manifestation of the unity of God.

Similarly a verse in Guru Granth says, "There is light in all and that light is He. Through His light everything is illumined". This cosmos, came into being when He willed to manifest Himself. Again it is said, "The soul is part of the Lord as a spark is part of the fire". He dwells in the body but we do not comprehend Him. What hampers human comprehension is egoism or selfness. This selfness creates the wall around the individual and separates him from his primal sources. By overcoming this selfness one can realize the truth and achieve unity with the Universal Spirit.

The 'Al-Fatihah' in the holy Quran reminds a man that before God he is very insignificant. Without His divine help, he can neither walk on straight path, nor can he save himself from going astray. Since a man cannot attain God without His mercy and guidance, God, in order to make Himself attainable, had been revealing Himself from time to time at different places and in different ways. The last time that He decided to reveal Himself was through the medium of Quran and the recipient of this last revelation was prophet Muhammad. Islam thus lays emphasis on two most important things, namely, complete submission before the will of God and acceptance of Muhammad as the last Prophet of God.

In Sikhism the guru or 'Teacher' is a vital link in man's spiritual progress. He shows the path and guides men to attain the Omnipotent God. The guru is the perfectly realized soul capable of leading the believer to the highest state of spiritual consciousness. He is the revealer of God's Word. In Sikh faith submission to the guru's teaching and deep faith in him opens the way to the attainment of God. Here Guru is so important that the faith itself is called the discipleship; yet Guru is not the Divine. He is merely His servant.

As regards the ways and means from the unconditional submission to God, Islam lays down certain rules of conduct to be followed by each Muslim. These are offering of prayers five times a

day (namaz), observing of fast in the month of ramzan (roza), giving charity to the poor (zakat) and if funds permit undertaking the pilgrimage to Mecca (haj). All these are meant not only to correct the outward actions of man but to purify this soul as well. Prophet Muhammed freed Islam from the clutches of the orthodox clergy and made it a practical way of life.

Sikhism, however, does not prescribe any ritual or ceremonies to be followed by its followers. Pilgrimages, fasts, self-affliction or other austerities of life, therefore, find no place here. A Sikh can attain unity with the Supreme by practising nam. While doing so he concentrates on the Divine Existence, becomes conscious of its presence and remains in constant touch with it. Thus, he rises higher and higher on the levels of his consciousness. Sikhism also lays great emphasis on karma or doing deeds and seva or doing service to others. In other words Sikhism also attaches importance to the ethical conduct of life. Guru Nanak at one place says, "Knowledge of truth is higher than everything, but higher still is true living."

Above all, the greatest point of similarity between the two faiths, Islam and Sikhism, is their belief in the equality of men. According to Islam, "Since God is the absolute and the sole master of man and the universe, He is the Sovereign Lord, the sustainer and nourisher, the merciful, whose mercy enshrines all beings, and since He has given each man dignity and honour, and breathed into him of His own spirit (XV. 29)", it follows that, united in Him and through Him, and apart from their other human attributes, men are substantially the same and no tangible and actual distinction can be made among them on account of their accidental differences such as nationality, colour or race.

Every human being is thereby related to all others and all become one community of brotherhood in their honourable and pleasant servitude to the most compassionate Lord of the universe.

Sikhism also lays stress on the brotherhood of men. It forbids caste and creation of any divisions among men for reasons of birth, caste, colour or country. Guru ka langar or community kitchen, is the concrete example of their percept of the equality of men. Here all-high or low, rich or poor, high caste or low caste, sit together and share common meal. Guru Gobind Singh, the tenth and the last of the Sikh gurus, initiated the martial and casteless fellowship of the Khalsa to which came people from all classes and sections of society. Defying all man made differences and proclaiming the supremacy of the Omnipresent God, Guru Gobind Singh in one of his hymns says:

He is in the temple as He is in the mosque;
He is in the Hindu worship as
He is in the Muslim Prayer;
Men are one though they appear different.

Thus, Islam and Sikhism, like all other religions, though appearing to be different in name and shape, ultimately converge on one and the same point i.e. the Supreme Spirit of the universe. Just as the waters of the various rivers like the Ganges and the Jamuna, the Krishna and the Godavari etc., having been born and nourished by the underlying currents of sea beneath the crest of earth, take different names and flow through different regions, but ultimately, having been merged in the vast sea, do not remain either the Ganges or the Jamuna or the Krishna or the Godavari and become one with the sea. Similarly, all religions are nothing but different ways going to the same destination, the Divine Power.

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AMRITSAR: Literary And Cultural Heritage

By: Sardar Surinder Singh Narula,
Member Sahitya Akademi

The City of Amritsar cannot claim a hoary past as some of the important cities of northern India can. It has no antiquity like the cities of Delhi and Varanasi. During the British regime many cities like Simla were founded for the convenience of the ruling elite and cities like Bombay and Calcutta, became unimportant as national centres of administration.

Ram Das Pur

The present site of the city of Amritsar was chosen for religious purposes during the closing years of the sixteenth century. It was founded by Guru Ram Das about the year 1581 but the sacred reservoir around which the city grew was dug out in 1576. Guru Ram Das was assisted in the task of building up the city by such ardent devotees as Bhai Buddha, Bhai Bhagtu and Bhai Bahilo. The Sikh Gurus had already settled at the nearby village of Goindwal but Guru Ram Das frequently visited the new site. The pilgrims who visited the temple naturally brought and sold goods, and thus there developed the small beginnings of a market. This market later on developed into a beautiful town which was initially called Ram Das Pur (the city of Ram Dass) and it was during the times of Guru Arjun Dev (1531-1606), that the city got its present name, because of the sacred tank, Amritsar as the sacred ambrosial tank, which was dug out during his days. Eventually the city came to be known as Amritsar.

Home of Adi Granth

The period of Guru Arjun Dev is notable for the compiling of the Adi Granth, a collection of the hymns and sayings of his predecessors as well as the choicest literary production of other Hindu and Muslim religious reformers. He added his own inspired compositions, and when the sacred book was finally compiled he appointed Bhai Buddha as the first Granthi at the holy seat of worship. The Granth was placed in the temple in 1604, and since then it has been recited each day to the large number of people who visit the sacred temple to offer prayers and for the 'darshan' of the holy book.

The compilation of the Adi Granth and its subsequent installation as the sole guide and guru of the Sikhs in the times of the tenth Guru on the eve of his death, is the most significant event in the literary and cultural history of the city of Amritsar. It is because of this significant event that the city of Amritsar has become to the Sikhs, what Vatican is to the Roman Catholics, Mecca is to the Mohammedans or Gaya to the Buddhists.

Seat of Authority

When Guru Hargobind laid the foundation of the Akal Takhat opposite the sacred temple, the city of Amritsar became an important seat of political, social and religious deliberations for the Sikhs. The Akal Takhat was founded at the place, where Guru Hargobind used to sit and confer with his devotees, associates and the elite of the community. The Akal Takhat, became the official seat of authority for the Sikhs and 'Hukamnamas' were issued in the name of the Guru, to all the Sikhs, wherever they may be. Since those days whenever the Sikh community has been face to face with a crisis, the members of the community have gathered here for deliberations and decide upon their course of action. The Akal Takhat has always provided the Miri (temporal) and Piri (spiritual) guidance to the Sikhs. Whenever a distinguished Indian or foreigner visits Amritsar, he is given a saropa (the sacred robe) at the Akal Takhat. Saropas have been given to many distinguished people, irrespective of their caste, colour or community. This speaks for the secular outlook of the Sikh community, despite the fact that it is obligatory for a Sikh to believe in the institutionalised religion with its sacred book and the ten Gurus headed by Guru Nanak.

Mirror of Changes

After the days of Guru Hargobind, the political necessities of the times awakened among the Sikhs, a feeling of solidarity. The teachings of Guru Nanak were marked by simplicity, meekness and humility, but a new spirit of discipline, of valour and zeal was infused among the Sikhs by the later gurus. The city of Amritsar has reflected all these changes in the cultural patterns of the community. Guru Gobind Singh constituted a 'State Council' or Gurmatta, which met every year at least once at Amritsar. The leaders of the Sikh community came to attend these council meetings from all parts of the country. Every visitor was expected to subordinate his personal interests to the general good and whenever a point of dispute arose, the members of the contending parties would say, "The sacred Granth is betwixt us, let us swear by our scripture to forget all internal disputes and remain united." Thus the grand convention helped the community fight the most militant of the religiously fanatic Mughals.

Seat of Learning

It is this spirit of give and take and tolerance, which is the true cultural heritage of Amritsar. It was not merely for deciding issues of war or to meet

the impending dangers of Mughal oppression that the grand convention was invoked. The Gurmatta meetings took important decisions regarding the running of the Pathshalas, the Makhtabs and the Mahajani schools for the special guidance of the rising class of traders and regular grants were sanctioned by special Gurmatta meetings. During the time of Maharaja Ranjit Singh a system of rent free grants and endowments was evolved to help the educational and cultural institutions being run in the city of Amritsar. According to G.W. Leitner, the Maharaja took a personal interest in indigenous education. Besides the Golden Temple and the Bungas (adjoining houses), as many as one hundred educational and cultural institutions received free grants from the Maharaja. When Khalsa College, Amritsar, was founded towards the close of the 19th century, the then Punjab Government was merely continuing the old tradition of retaining Amritsar as the old seat of learning and culture.

"Recreational Cultural Activities"

The culture of the people of "Amritsar is reflected in their food habits, their dress, their marriage customs, the ornaments worn by the Amritsar belles, the festivals, which are held from season to season, and the daily round of their everyday life." The people of Amritsar have always taken a keen interest in traditional games like Kabadi, Gullidanda and Kite-flying. Wrestling has always been a favourite pastime and wrestlers of international renown like Gamma and Hamida, besides Kikar Singh had displayed their skills at Amritsar either in the Groli Bagh or at the Alexandra Ground founded and planned in 1924 by Mr. P.H. Puckle the popular Deputy Commissioner. Many benevolent and professional societies and clubs have cultivated this aspect of the cultural activities of the people. Besides these indigenous games, western games like cricket and hockey, volleyball etc. have attracted the people of Amritsar. In 1933, when the M.C.C. team visited India its captain Mr. Jardine paid a glowing tribute to the citizens of Amritsar for what he called their interest in "recreational cultural activities." The Lumsdon club named after Harry Lumsdon, has hosted many such teams. When in 1926, the Central Punjabi Sabha was formed by such eminent writers as Shri Dhani Ram Chatrik, S. S. Charan Singh Shahid, and Maula Bux Kushta, it was an epoch making event. It set in vogue the Kavi Darbars, which replaced the annual Mushaira, and till the end of the Thirties, the Sabha was the hub of many activities relating to theatre and Drama. The tradition continues and after partition, Amritsar has been the centre of many theatrical movements.

The city is a big commercial centre, and despite the wars with Pakistan, it continues to flourish as a big commercial centre. The average citizen of Amritsar, continues to be devoutly religious. Hurried steps are heard in the streets in the early hours of the morning and people are seen going to the Golden Temple and to the Durgiana Temple, a

Hindu temple built on the model of the Sikh golden temple, when the Hindus of the city were denied idol worship in the precincts of the Sikh temple, after the success of the Gurdwara Reform Movement of the late twenties of the present century.

Literary Capital

Although Punjabi is the language spoken by the people, there is a clear distinction between the language spoken by businessmen and others in the choice of words and emphasis. The fact that Bhai Vir Singh was born in 1872 at Amritsar, and he spent his whole life in the city gives the city a great literary importance. He was the founder of modern Punjabi literature and the origin and growth of all the modern genres of literature — the novel, the short lyrics and the non-traditional epic of the western type—are attributed to his maiden attempt in each genre. Similarly such eminent Punjabi authors as Sant Singh Sekhon, Mohan Singh, Dhani Ram Chatrik and S.S. Charan Singh Shahid all spent almost all their literary careers in the city. Nanak Singh whose novels are acclaimed outside Punjab, also lived mainly in Amritsar, and his themes, which are mainly social and reformist, have been chosen from Amritsar life.

The Golden Temple

The Golden Temple at Amritsar is forty and a half feet square and rests upon a platform 67 feet square. It is a two storied marble structure, which is land like, rises from the centre of the sacred tank, measuring 510 feet square, the only approach being by a causeway over 200 feet long. The outside walls of the temple are sheathed in gold plated copper, which covers the minarets and domes also. The cover plating has been provided from within six feet of the base; the lower half being inlaid with marble engravings. Semi-precious stones like cornelian and serpentine have been used to etch out different flowery designs. The central structure has its own earned embellishments and the windows, domes, arches, etc. have wonderful geometric patterns. Fresco paintings, known as mohra qashi, add to the beauty of the structure. The upper storey has a hall of mirrors known as Shish Mahal, and it is decorated with filigree and enamel work. There is a 13 ft. wide Pradakshina (Encircling way), all made of marble with excellent filigree work. The Akal Takhat has a rich Tosha Khana, containing highly artistic treasure like the Shamiana, rare weapons and jewellery.

Rich Traditions

It was only after partition that the modern utilitarian architecture gained currency. Otherwise most of the houses, big havelis or the household dwellings were largely on the pattern of the Bungas surrounding the golden temple, were planned by and named after the courtiers of the Sikh Darbar of Maharaja Ranjit Singh. Katra Basti Ram and Katra Moti Ram, remind us of those good old days. The havelis of Sardar Lehna Singh, and of Sardar Harcharan Singh remind one of the good old days.

(Courtesy of the "Spokesman" Weekly)

Khalsa Is The Lord's Fighting Force

*By: Bhai Hari Singh Shergill, Bombay

In old Mughal terminology, the lands entered as *Khalsa* lands in revenue records belonged to the Crown, i.e. it used to be a part of the regal assets, belonging to every citizen of the state. Deducing from this connotation of *Khalsa*, the *Khalsa* community belongs to the Lord Almighty, the supreme cosmos power. Our Lord, the 10th Master, known as *Faujanwala* (i.e. Lord of the hosts) created *Khalsa* fraternity, 278 years ago, as God's eternal army to serve the whole mankind and to establish and keep intact in an operative form the values of *Dharma*.

The Master blessed his own creation, the *Khalsa*, in these words: "*Pragti Khalsa Pramatham Ki Mauj, Khalsa Akal-purkh Ki Fouj*". It means: "the *Khalsa* came into being through God's own divine dispensation. His Will. It is the army of God Himself (to make His Will prevail in the universe).

Before and at the time of the creation of the *Khalsa*, the Sikh chronicles bear out, some formidable challenges were staring Guru Nanak's House in the face. And at the time Guru Gobind Singh was stewarding the destiny of the Panth.

What were the challenges? Here is a brief mention of them:

(i) Having done to death his (father) predecessor, Guru Tegh Bahadur, together with his choicest few followers in Delhi in 1675, Emperor Aurangzeb, the most powerful Mughal ruler, had turned hostile to the growth of the Gurus' House. The only 'sin' of the martyr Guru was that he volunteered to protect and keep intact the sanctity of Hindus' forehead mark (*tilak*) and sacred thread (*janju*) as symbols of India's ethical heritage, thereby thwarting the emperor's plans of turning India *Dar-ul-Harb* (i.e. land of non-believers) into *Dar-u-Islam* (land of islamics).

(ii) Guru's kith and kin, some of his relatives, like Prithichand's progeny, Dhirmal and Ramraji, were enjoying favours of the emperor. The last was at his court as an antagonist of the Guru.

(iii) Institution of *Masands*, traditional Sikh missionary class, who had by then turned corrupt and debauch and, therefore, were punished by the Guru, were also hostile to him, misguiding the Guru's followers into an anti-Guru stance. They also impressed upon the Guru's holy mother, Mata Gujri, that her son was pursuing a wrong course of antagonising the Mughal Government and, thus, inviting its wrath for annihilation of the Gurus' Order.

(iv) The members of the Sikh fraternity had not still acquired the requisite guts and courage so as to come out in the open to claim his father's dead body after the latter's martyrdom in the Chandni Chowk of India's capital of Delhi.

(v) The members of the ruling class from among the people, chiefly on whose behalf his father had volunteered to lay down his head, i.e. traditional defenders of Hindu faith, the hill Rajput rajas of Shivalik hills around the Guru's abode of Anandpur Sahib, had proved to be his treacherous and deadliest enemies, in complicity with the Mughal imperialism.

(vi) The general mass of Indian people out of whom the Guru had a divine plan to shape an integrated full-blooded, spiritualism-oriented nationhood, for rediscovery of the '*Grandeur That was Ind*', (ref. Prof. K. T. Shah's book of this title), were helplessly and miserably lying prostrate and emasculate under centuries-old slavery. That Guru Nanak-Guru Gobind Singh's Order had such a plan is referred to by Maharishi Aurobindo Ghosh in his *Foundation of Indian Culture*.

(vii) Besides aggression and tyrannical political slavery, the people were also crushed for centuries under the divisive, cruel, inequitable socio-economic, caste-ridden and unavailing ritualism-dominated social order at home. This situation in the Indian society at large formidably stood in the way of the Guru's above-hinted plan of nation-building.

(viii) The privileged upperrung and ruling classes in the caste-stratification of the above-referred-to caste system were violent opponents of the Guru's scheme of things. These opponents were, as a matter of fact, on the contrary, by and large, allies and beneficiaries of the Mughals, the oppressors.

These were some of the formidable challenges facing our Lord in His mission for effecting a complete *Kayakalap* of Mother India, for rediscovering her destined glory, for forming a strong well-knit Indian nation.

How the Tenth Master tackled this threatening situation successfully is nothing less than a miracle. In fact, he had come to this world, in his own words, as ordained by the Supreme Power of God Almighty, to rehabilitate and re-establish the supremacy of the values of *Dharma*, the divine social order of the Lord of the cosmos. He enunciates it thus, *ham ih kau jagat mainh ai, dharm het Gurdev pathai- Bachittar Natak*.

He created the *Khalsa* for consummation of his divine mission in its various aspects. This was a panacea for all the ills of India to remedy the evils of

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Editor

the Indian society, as an enduring pattern of the Indian nationhood, in order to forge an ethics-based equitable, classless spiritual society of religious-cum-socio-economic and secular equality.

Sikh history testifies to a novel, secluded, considerable divination of Guru Gobind Singh before the evolution of *Khalsa* plan. It is said he went into a complete solitude for about nine months in Anandpur Sahib for this purpose. The novel shape of the *Khalsa* was the ultimate result of his long drawn-out quiet divination.

Thus on 1st of Baisakh 278 years ago, was born on the banks of the Sutlej at the hands of Guru Gobind Singh at Anandpur Sahib in the present district of Hosiarpur in Punjab, a dazzling new cult, the *Khalsa* Order, for a multifaceted deliverance of India.

How the *Khalsa* brought about such an all around deliverance during all these 278 years, is a fact of history. And how the *Khalsa* doctrine is eternally potent for such a service, not only of India but of the whole of mankind, merits dispassionate, academic research in depth.

As a matter of fact, India is all the more under a moral obligation to give a lead to other countries in such a humanity-benefiting, scholarly investigation.

This kind of an all-important research will not only be highly rewarding to our cherished motherland; but might well be fraught with the potentiality of providing a distinctive image and personality to Mother India in the comity of world's nations. Such a research can provide a basis for propounding an ethics based secular, scientific socio-economic new theory for delivering the whole humanity, presently torn by violent strifes almost all over the globe between haves and have-nots.

This kind of research is sure to afford a date for formulating a spiritual-oriented, socio-economic system of Indian brand. It will suit ethical and spiritual mould of India best and for that matter the whole mankind, in contrast with dialectical materialism theories being exported by the so-called socialist countries. Presently India is no exception in importing such theories to the detriment of her centuries-accumulated spiritual heritage.

The worthy chief stalwarts of the new regime of our country, the writer is aware, are wedded to rediscovering and rehabilitating India's hoary, spiritual *sanskriti* (culture) in its operative form, that is, its essentials being applicable in evolving a secular-cum-socio-economic Indian system, in the modern sense, in order to forge an emotionally well-knit strong nationhood. The people, I imagine, must be aware that India's new Prime Minister, Mr. Morarji Desai, has made it publicly known that apart from anything else he is a seeker after God.

The scribe, therefore, is all the more conscious that in such a congenial new situation the above-

hinted kind of academic exploration at the highest level is more feasible. If one were to make a forthright suggestion, a sort of a composite academic workshop could be initiated in selected temples of learning, the universities, to make such an investigation. Of course, in this kind of a workshop, they may include identical essential nebulous data, if any, from any other religious system as well in the country.

Contributory Factor

There is another contributory potent factor in undertaking the above-suggested research by the new government. It is a fact that the mouthpiece of the *Khalsa* Order, the Shiromant Akali Dal, has in the recent Lok Sabha elections not only acquired the position of the predominant spokesman of the whole Punjab, but has also won the confidence of the Janata party constituents and, *ipso facto* has earned the right of being included in the Janata party's central cabinet.

The Dal has solidly acquired this privilege, the writer is of the opinion, for instance, by having steadfastly gone through 19 months of tortuous morcha for restoring civil liberties of the Janata leaders interned under Emergency.

Hence, the scribe believes, the Akali Dal's participation in the Government, may prompt and readily impel the Government to arrange the said academic exploration into the national and secular-cum-socio-economic potentialities of the *Khalsa* doctrine.

A Caution

But, if on the contrary, mental trends of some people and groups to merge the community of '*Akal Purkh Ki Fouj*' in any other bigger stream and, thereby, obliterate its own separate distinct entity are allowed a free play, the results are bound to be disastrous, as much, perhaps more, for the country as for the *Khalsa*. There is a volume of evidence for such harmful trends and an average intelligent member of the *Khalsa* fraternity is fully seized thereof.

The only guarantee for allaying their fears in this respect is to implement the various solemn pledges made to them in the past, 1929 to 1946, by the Country's top leaders, to provide to them adequate statutory politico-cultural safeguards in free India.

Sikhs' Role As Catalysts

Instead, if *Khalsa's* potentialities, as briefed above, are duly recognized and respected, they can serve as effective catalysts in the building of a secular socialist, democratic, patriotic, well-knit Indian nationhood.

These are some of the potentialities of '*Akal Purkh Ki Fouj*' the *Khalsa*, for the nation's service. And the sooner their countrymen recognise them in the right perspective that the *Khalsa* is the ultimate indigenous, modern, end product of the evolutionary process of the Orient's socio-religious thought, essentially rooted in ethical *Indianism*, the better for all concerned.

Guru Gobind Singh: A Great Patriot

By Shamsuddin
Raipur, M.P., India

As is said in the Gita by Lord Krishna, "Whenever there is danger to 'dharma' or decline of righteousness and rise of 'adharma' I from infinite, come down to the finite form. To save the saints and to destroy the cruel, I take birth in every age so that 'dharma' may be redeemed and established on this earth," God Himself comes in the form of great soul and saves the humanity from destruction.

In the year 1666 Guru Gobind Singh was born when Mughal Emperor Aurangzeb was on the throne of Indian empire and having consolidated his power, indulged in a ruthless political and religious crusade against the non-Muslims.

Aurangzeb had dreamt of a Muslim empire and he wanted to convert Hindus to his faith. Oppressed by this campaign of the Emperor, the brahmins of Kashmir thought of approaching Guru Tegh Bahadur, the Ninth Sikh Guru at Anandpur Sahib to seek his help. At that time Guru Gobind Singh, son of Guru Tegh Bahadur was only nine years old.

When the brahmins narrated their said plight Guru Tegh Bahadur said, that some pious soul must sacrifice his life in order to re-dress the wrong. The child Gobind Singh who was sitting nearby at once said, "Who else could be more pious than yourself, father, you should take the lead and sacrifice yourself to relieve the people of their sufferings." Guru Tegh Bahadur was pleased at the courage shown by his son and at once sent a word to the Mughal Emperor, that if he could convert him to Islam, all others will follow and embrace his religion. Then Guru Tegh Bahadur went to Delhi and sacrificed his life at Chadni Chowk.

His head was brought by a so-called low caste Sikh to his son at Anandpur Sahib. At this, instead of showing any sign of sadness, Guru Gobind Singh, rejoiced at the sacrifice of his father for the cause of justice. The Sikh also narrated that so many rich and high caste Sikhs were present in Chandni Chowk but none of them dared to come forward for fear of incurring the displeasure of royal authority. This had serious effect on young Guru Gobind Singh's mind. He became thoughtful and meditative for some time. Then he determined to create a class of Sikhs who would be fearless and powerful.

Guru Gobind called a big meeting of Sikhs at Anandpur Sahib on Baisakhi day, March 30 in 1699. After sitting in meditation for some time, he suddenly stood up and holding aloft the sword in his hand, thundered, "I want a head! Is there any one, a true Sikh amongst you who would come forward?" The audience was struck dead silent.

Then one Daya Ram, a Khatri from Lahore stood up and offered himself. Guru Gobind Singh took him to a nearby tent. The swish of sword was heard and the Guru was back with the blood stained sword in his hand. He again demanded another head. This time Daram Das, a jat of Delhi came forward. He was also taken inside the tent where the same sound of the blow of sword was heard and the Guru was back. Thus three more heads were demanded and Mohkam Chand, a washerman from Dwarka; Himmat, a water carrier from Jagannath and Sahib Chand, a barber from Bedder came forward fearlessly and offered themselves to the Guru.

Guru Gobind Singh blessed these five and made them to drink the nectar prepared by stirring the water by the sword. Sacred verses were recited and they were given the title of 'Singhs' or 'Lions'. They were asked to wear for ever five things namely long hair, a comb, steel bracelet, a short dhoti and a sword. They were called "Khalsa" the pure by the Guru. Thus a most needed brave, powerful and fearless community of Sikhs were founded by Guru Gobind Singh.

The Guru said that the Khalsa will have no difference of caste or class. The lowest among them will be equal to the highest and all will be brothers to one another. They will have no rites or rituals of either Hindus or Muslims; but will believe only in One God who is the protector of all. They will also discard all superstition and will have faith in their own strength and power. Thus Guru Gobind Singh led to the eradication of casteism, sectarianism and cowardice and raised the moral standard of the people. This was all needed to prepare a strong force to meet the tyrant ruler.

Guru Gobind Singh was not an idealist but was immensely practical in every action of his and thus was a true realist. Though he was a spiritual leader and showed the path of peace and salvation to the humanity, he always insisted on his followers to examine the old principles on the anvil of time and need and then, after necessary modification, should follow them. He did not bind his disciples to the orthodox inactive practices of religion; but showed them the new ways and the practical outlook of spiritualism. Regarding monk life he said, "Detachment is not necessary for a Sikh, also attachment is not necessary too; but working on the practical theory is always essential." This he showed by his own life when sometimes he led a life of a monk, sometimes a life of a house-holder while at other times a life of a warrior on the battlefield. Thus Guru Gobind Singh boldly changed the old

theories and responded to the need of time and situations.

Guru Gobind Singh was a great military leader and a saint soldier. He did not fight battles to gain territory or earn name and fame; but he fought against tyranny, oppression and injustice. He transformed the Sikhs into a fighting race. At Nahan, hilly territory, he himself trained people in the art of war. He taught them fencing, lancing and swordsmanship. This attracted the attention of the hill princes who attacked the Guru. But in the very battle of Bhangani the Guru and his followers gave a crushing defeat to the hill chiefs. To infuse the spirit of self-confidence the Guru said, "It is man's heart that leads one to victory, not numbers or armies. And he who has a moral cause to fight for, always has God on his side." Thus he encouraged his men and later on successfully fought battles against the Mughal army.

Guru Gobind Singh was a great national hero and a patriot. He did selfless service throughout his life and ultimately laid down his life for the sake of his motherland. His supreme sacrifice and dedicated service to his countrymen is unrivalled in the history of India. First of all he sacrificed his father when he was only in his teens. Then he lost his mother and ultimately his four sons too laid down their lives for the cause of freedom. But the Guru was not the least disturbed or affected by all this. He embraced all sorts of sufferings and sacrifices and ultimately came out unscathed out of all trials. When the news of the death of his four sons was conveyed to him he said, "I have sacrificed my four sons for the sake of these thousands of my countrymen. What matter, if four are gone, may these thousands live!" There can be no greater example of self-sacrifice and patriotism than this.

Besides the firing zeal of a warrior and a patriot, Guru Gobind Singh possessed the poise of a poet. He wrote his poetry in midst of raging battles and clanging swords. His verses are an eternal source of inspiration to the people fighting against the tyranny and oppression. He wrote 'An Espistle of Victory' in the gloomiest and the most disturbed period of his life. At Anandpur Sahib he passed most of the years of his life in the company of scholars and intellectuals. He was a great patron of men of learning. He had employed nearly fifty poets and scholars to translate the ancient Sanskrit works into Persian, Braj-Bhasha and Punjabi.

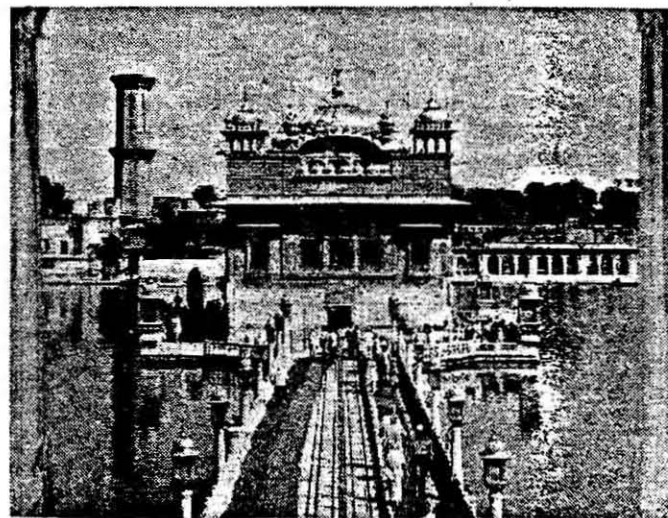
Guru Gobind Singh had deep faith in the power of the common people. He specially stressed the need for the re-awakening of the downtrodden and removal of social inequality. While raising his army, he listed men from all sects. After getting victory in the battle against Mughals, he appreciated and admired the courage of common folk and said that it was the strength of their arms

that he could smash the enemy. He preached equality, liberty and fraternity among the people and thus sowed the seeds of democracy in them.

Above all Guru Gobind Singh did not regard himself different from others. He treated himself as equal to all others. He condemned the religious worship of personality and opposed the divine right of kings. To those who called him God, he threatened saying that they would fall in the fires of hell. Thus leading a modest, yet higher life, Guru Gobind Singh left a rich heritage to be followed by generations to come. The light of self-sacrifice, devotion to duty and love of motherland kindled by the great Guru will ever continue to illumine the posterity, not only in this country but in the whole universe!

See next page for Article

Baba Atal—This octagonal, nine storied Tower was built in memory of Baba Atal Rai, the son of the sixth Sikh Guru Shri Hargobind Rai ji.



The world renowned Golden Temple in Amritsar

AMRITSAR: Centre of Sikh History

By: Dr. J.S. Grewal

Head of the Department of History, Guru Nanak University, Amritsar

To say that Amritsar is the Sikh city *par excellence* is to make no more than a historical statement. Originally it was called Ramdaspura, commemorating its founder Ram Das, the fourth Guru of the Sikhs. It was also called Chak Ramdas, the word *Chak* alluding to the grant of revenue-free land made by the Mughal Emperor Akbar. Before the end of Akbar's reign, however, Guru Arjun erected a *Dharmshala* in the midst of a tank and placed the *Granth Sahib* compiled by him in that *dharmshala* to serve as the prototype of the Golden Temple as we see it today.

Early Days

In its growth as much as in its foundation, Amritsar was inseparably connected with the Sikh faith and Sikh history. After the martyrdom of Guru Arjun in 1606, his son and successor, Guru Hargobind, gave permanence to the arrangements made by his father. He did something more. In addition to the sword of *Piri*, symbolizing spiritual authority, he wore the sword of *miri* symbolizing temporal responsibilities. Adjacent to the Harmandir (Sanctum Sanctorum) he constructed the Akal Takht (the immortal throne). All temporal affairs of the Sikh Panth were henceforth to be discussed here. A fortress was added to the town. The first battle between the Mughal administrators and the Sikhs was fought at Amritsar in 1628. Soon after the battle, Guru Hargobind left Amritsar never to return to it for the rest of his life. The first phase in the history of Amritsar was over, but it left a powerful legacy for the succeeding generations.

As an important centre of Sikh pilgrimage, Amritsar attracted the attention of the Khalsa of Guru Gobind Singh in the early 18th century. Bhai Mani Singh took charge of the Harmandir and for about twenty years served the Khalsa as their informal counsellor, particularly at the time of Baisakhi and Diwali. His original ideas were carried to other towns and the countryside of the Punjab; not to give up resistance, to hope for the re-establishment of Sikh rule. The doctrine of *Guru-Panth* enabled the Khalsa to adopt collective decisions for defence and offence. Amritsar became the nerve centre of Sikh political activity. It enabled the Khalsa to survive the persecutory policy of the most powerful Mughal Governor of Lahore. Zakariya Khan failed in his attempt to suppress the Sikhs as much as he failed to stop their bi-annual gatherings at Amritsar. The fort of Ram Rauni was built within a few years of his death.

Enemy Attacks

The function which Amritsar had come to perform in the political activity of the Khalsa was vaguely known to the enemy and the town became the target of attacks on several occasions. In 1757, the Afghans plundered the town and pulled down some of the sacred buildings. It was at this time that Baba Dip Singh sacrificed his life to salvage the honour of the Harmandir. In 1762, the Harmandir was blown up and the tank was filled with debris and refuse. When Ahmed Shah Abdali reappeared in Amritsar two years later, some members of the *jatha* of Gurbakhsh Singh Shahid defended the precincts to their last breath. In the beginning of 1767, Ahmad Shah made one last attempt to demolish the important buildings in Amritsar. He had rightly recognized that Amritsar gave life and vitality to the Khalsa. By that very token, however, the Harmandir Sahib and the town arose phoenix-like from ashes.

Perhaps no other town in the country was so rapidly transformed into a city as Amritsar in the late eighteenth century. The present structure of the Harmandir Sahib is the richest legacy of that phase. The Akal Takht too was built afresh. All around the holy of holies, *bungas* (place of rest) sprang up in no time. The Sikh chiefs vied with one another to contribute their share towards the development of the city. The Bhangi *sardars* built a fortress in the city and so did Jassa Singh Ramgarhia. Many a *katra* (localities of clans) of the city is a legacy of the late eighteenth century: the *katra* of the Ahluwalias, the Ramgarhias, the Bhangis, the Kanhiyas, the Baggas, for example. At the same time, all kinds of traders and craftsmen were brought to Amritsar from other towns and a large city came into existence in a very short time. The inhabitants of the city of Amritsar even in the late eighteenth century were not all Hindu or Sikh, however. The catholicity of the Sikh chiefs is evident here as elsewhere: they encouraged people of all creeds to settle down in the city.

Ranjit Singh's Contribution

In the early years of the nineteenth century Ranjit Singh occupied the city of Amritsar, ousting Mai Sukhan, the widow of Sardar Gulab Singh Bhangi, and her minor son Gurdit Singh, taking over their fortress and the famous *zamzama* cannon. Ranjit Singh established his own *thana* in the city. He constructed a new fort and named it Gobindgarh which in due course was to hold his treasures. An impressive structure was raised in commemoration of Baba Attal. The Maharaja

spent *lakhs* of rupees on the Harmander Sahib to impart to it the golden grandeur that we see today. The Maharaja adopted Amritsar as almost a second capital. The mint that was first established by the Bhangi chiefs was continued by Ranjit Singh to mint the Nanak Shahi rupee, the most important coin in the dominions of the Maharaja. Jaswant Rao Holkar met the Maharaja in the city of Amritsar. The city became the venue of the most important treaty ever signed by Ranjit Singh.

In the early 1820's Ranjit Singh constructed a massive wall to serve as the *shahrpanah*. To the *bungas* of the Ahluwalias and the Ramgarhias, Ranjit Singh added his own. Allauddin noticed nearly forty *bungas* around the Harmander Sahib in the early 1850's. Ranjit Singh encouraged his courtiers and jagirdars to found new *katras*. He also laid out a garden, with a palace, outside the city and named it Ram Bagh. The remnants of his beautiful structures can still be seen in Ram Bagh. His example was followed by his nobles and the city of Amritsar became studded with beautiful gardens and *havelis*. Many religious establishments sprang up in Amritsar during the period of Sikh rule, like that *dharamsalas* of Bhai Salo, Bhai Rattan Singh and Bhai Ram Singh, and like the *akharas* of Baba Santokh Das and Ganga Ram Bikarni and Akhara Adwait Brahm and Akhara Kanshiwala. Like all other Sikh chiefs, Ranjit Singh gave revenue-free lands to the Harmander Sahib and other Sikh shrines, notably the *akharas* (Indian style gymnasium) of the *udasis* (Mahants).

Like his predecessors, the Maharaja encouraged traders and craftsmen to settle down in Amritsar. In the early part of his reign, Khushwant Rai observed that the population of Amritsar was increasing day by day. People from Bahawalpur, Multan, the Punjab hills and Kashmir were settling down there. No other place was like it in the whole of the then Punjab. Ganesh Das at the end of Sikh rule noticed that merchants and traders from all parts of the world resorted to Amritsar and many of them settled down in the city. In Allauddin's view, Amritsar surpassed even the Mughal capital of India as a commercial emporium. The most important industry to develop during the reign of Ranjit Singh was the manufacture of shawls. Kashmiri families coming to Amritsar after 1830 gave it a new impetus. Yarn was imported from Tibet and Bukhara as well as from Kashmir. Hugel met a shawl merchant of Amritsar who showed him some orders from London and Paris. The commercial contacts of Amritsar with the outside world were widening under Ranjit Singh and his successors.

Largest City of Pre-Partition Punjab

With the fall of the kingdom of Lahore in 1849, Amritsar was taken over by the British. The momentum gained by Amritsar during the Sikh times was never wholly lost though it did not retain its primacy among the cities of the Punjab during the British period. In 1855 the city had a population of over one *lakh*, nearly twenty thousand more than

Lahore. Amritsar remained the largest city of the Punjab for another twenty five years. But in the last quarter of the 19th century increase in the population of the city was rather small. At the beginning of the present century there was actually a decrease. During the last fifty years, however, the number of people living in Amritsar has on the whole increased, notwithstanding the tribulation of the partition in 1947. Before that, Amritsar had touched the figure of nearly four *lakhs*. Its present population is much larger. But the rate of growth of population of Amritsar has been much lower than that of some other cities of the state. However, Amritsar still remains the largest city of the Punjab State.

During the British period, Amritsar's communications with the outside world improved considerably first through a net work of roads and railways, and then through telegraphic and telephonic communications. Development of commerce and industry went hand in hand with the development of better facilities for transportation and communication. Modern banking facilities started with the establishment of a branch of the National Bank of India in 1900. Subsequently, several other banks were added. Enterprising *marwaris* settled down in Amritsar. Goods imported by the merchants of Amritsar found their way to many corners of India and Afghanistan.

Commercial Centre

The momentum supplied by the Sikh times could be seen at its best in the Growth of the textiles industry in Amritsar. Not very long after the annexation, four thousand looms were working in Amritsar manufacturing shawls for which there was a large demand in Delhi, Lucknow and Hyderabad and in the states of Rajputana. Merchants from Kashmir, Kabul and Bukhara started coming to Amritsar to exchange goods and the shawl-weavers of Amritsar successfully imitated the carpets of Afghanistan and the silk work of Bukhara. By the beginning of the present century carpet industry had taken roots in Amritsar. The supply of silk from Bukhara was found to be insufficient and the industrialist of Amritsar explored the possibilities of supplies from China. In 1893, 2000 looms were in operation. Early in the present century, fine quality shawl faced competition from France and Germany and practically went out of existence. The coarse quality survived. To it was added the manufacture of woollen cloth of the heavy variety, besides serges, tweeds and worsteds. The woollen industry has been progressing steadily both in capacity and production.

The industrialists of Amritsar did not confine themselves to textile. A chemical factory was established before the end of the 19th century. Two more factories were established by 1930 and the number of units rose to nine by 1947. Amritsar became famous also for the manufacture of soap and soap products, exporting them to Afghanistan and the countries of West Asia. In 1898 was esta-

blished the distillery of the Dyers and a sugar mill was established in 1924. The wood-carving of Amritsar acquired a reputation of its own. Some of the best pieces for the Punjab Exhibition of 1881-82 went from Amritsar. The other notable industries were engineering, plastic and ivory goods, jewellery, machine embroidery, printing of textiles, leather, utensils, gold lace and clay toys.

Seat of Higher Education

The old *pathshala* and the *maktab* (school) gradually yielded place to the educational institutions evolved by the British. The first college to be established in Amritsar was the Khalsa College, the foundation of which was laid in 1892. The Hindu College came up in 1926 and the Islamia College in 1933. The number of schools and colleges in Amritsar has increased rapidly in the last twenty years and the city has become an important educational and cultural centre of the state. There are a dozen professional and arts colleges now in the city and the total number of students in all types of schools and colleges exceeds one *lakh*. It is now the seat of a university named after Guru Nanak. Just as the Khalsa College has served as the premier institution of the Sikhs for over half a century the new university can hope to become the premier institution of higher studies in the state and one of the best institutions in the country.

Scene of National Activities

True to its historical background, Amritsar has served as an important centre of socio-political activity. In the last quarter of the 19th century it became the most important centre of the socio-religious reform initiated by the Singh Sabha.

Judged from its influence and impact it was perhaps the most important development to take place in Sikh history after the institution of the Khalsa by Guru Gobind Singh. The Chief Khalsa Diwan, the Khalsa Tract Society and the Sikh Education Conference are the most tangible legacies of the Singh Sabha Movement.

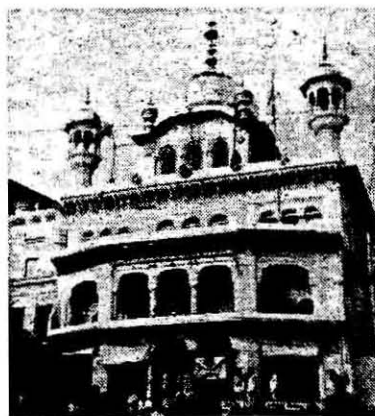
In the second decade of the present century Amritsar became a scene of some revolutionary and national activity. Rash Bihari Bose visited Amritsar in 1915 to give directions to his close associates like Sachin Sanyal and Vishnu Ganesh Pingley. The Swaraj Ashram, visited by Mahatma Gandhi, was to train Bhagat Singh in his revolutionary activity. Already in 1919, Amritsar had become the scene of the Jallianwala Bagh massacre which sent a wave of indignation and horror throughout the country and gave a new impetus to the movement for independence. Towards the end of that year the annual session of the Indian National Congress was held in Gol Bagh at Amritsar and Mahatma Gandhi emerged as the supreme leader of the Congress to influence the destiny of the country for decades to come. Only a year later was founded the Shromani Gurdwara Parbandhak Committee to initiate the Gurdwara Reform Movement. The Akalis came to the fore in the 1920's to remain the most important factor in Sikh politics till independence.

The political, cultural and commercial roles taken together, no other city of pre-partition or post-partition is comparable to Amritsar in its history of the last four hundred years.

(Courtesy of the "Spokesman" Weekly)



Hazrat Mian Mir laying the foundation stone of the Golden Temple, Amritsar. Shri Guru Arjan Dev, the 5th Sikh Guru, is seen standing in the right corner.



Akal Takht, located on the Golden Temple premises, Amritsar.

— IMPORTANT NOTICE —

The Celebration of the 10th Anniversary of the Sikh Foundation scheduled for December 1977 has been postponed. A new date will be announced in the future.

AMRITSAR: The Holy City Is 400 Years Old

By: M. Balug

Like a gem set in the green and gold fabric of Punjab, land of the five rivers, Amritsar — the Pool of Nectar — is best known as the home of the Golden Temple, the most sacred shrine of the Sikhs.

Started by Ramdas, the fourth Guru of the Sikhs, in the midst of a tank dug by him, the temple was completed by his son and successor, Guru Arun Dev (1563-1606). He invited the Muslim divine, Mian Mir of Lahore, to lay the foundation stone. Known as Harimandir (temple of God) or Darbar Sahib (divine court), it is symbolic of the new faith started by Guru Nanak.

Guru Arjun Dev had the temple doors open on all four sides to welcome all who wished to enter. Destroyed by the Afghans on numerous occasions, it was built in its present form in marble and gold by Maharajah Ranjit Singh, who stripped the buildings of Lahore of their marble to bring it to Amritsar. It is known as the Golden Temple because of its gold-plated domes.

The sacred tank is surrounded by a white marble pathway with a causeway leading across the water to the temple itself. In the sanctuary, the holy Granth Sahib rests under a rich canopy and throughout the day ceremonies of worship—recitations, offerings and music—fill the air with devotion. And once a year, the Tosha Khana is open to visitors and the most valuable possessions of the Golden Temple are on display.

The Central Sikh Museum, attached to the Golden Temple, is an institution of great historical and artistic interest. It contains paintings on Sikh history, old manuscripts, coins and weapons.

A little away from the Golden Temple is the Akal Takht, or the Immortal Throne, once used by the Sikh Gurus, now the supreme seat of Sikh religious authority. Here are taken all the decisions relating to Sikh religious and social life. The Akal Takht is also the repository of the antique weapons used by the Gurus and houses the gifts of jewellery donated to the shrine by the Sikh rulers of Punjab.

Modern City

While treasuring its spiritual and national heritage, Amritsar has grown and prospered into a modern and progressive city. It is, today, an important industrial center with a flourishing textile industry, the second largest milk processing plant in the country and a thriving electric goods, auto parts and carpet weaving industry, woollen and rayon textiles. The city is also famous for its culinary delicacies like pickles and papads, its pure ghee parathas, its 'chat' and its excellent milk products like lassi, sherbet and rabri.

Amritsar is a lively city, with modern air conditioned hostels, bars, restaurants and cinema houses. Its Art Gallery presents modern and traditional sculpture and paintings, and its active theater group is one of the most vigorous in Punjab.

The bazaars of Amritsar offer a colorful range of traditional and modern wares from carpets, durries, kites, fireworks, bangles and 'karas' to cut glass and hospitable, hardworking people with a tremendous zest for living. Their spirit is evident in all aspects of the city — an indomitable spirit of courage, friendship and goodwill.

Jallianwalla Bagh

Amongst the most poignant memorials of free India is Amritsar's Jallianwalla Bagh, a quiet, walled garden that witnessed the massacre of about 2,000 innocent people. On April 13, Baisakhi Day of 1919, a peaceful meeting was being held for the freedom movement. Suddenly, the British General, O'Dyer, appeared on the scene with his soldiers and opened fire. The people were trapped in the enclosed garden and were mercilessly butchered — men, women and children — some of them jumping into the well to escape the volleys. The bullet-scarred walls of the garden now enclose a memorial symbolizing the eternal flame dedicated to these martyrs. Here every Baisakhi Day, the nation pays them homage.

Tower of Baba Atal Rai

Another landmark of Amritsar is the famous tower of Baba Atal Rai, the son of the sixth Guru, Hargobindji. The story goes that Atal Rai performed a miracle for which his father reproved him severely. So contrite and ashamed was Atal Rai that he laid down his life at the very spot where the tower now stands.

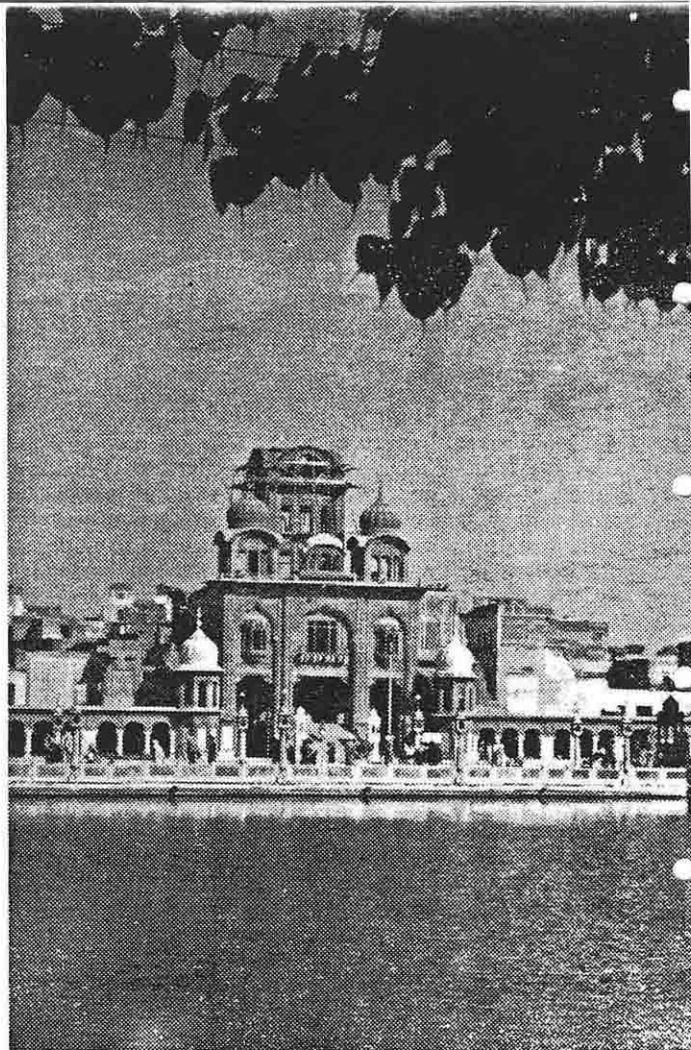
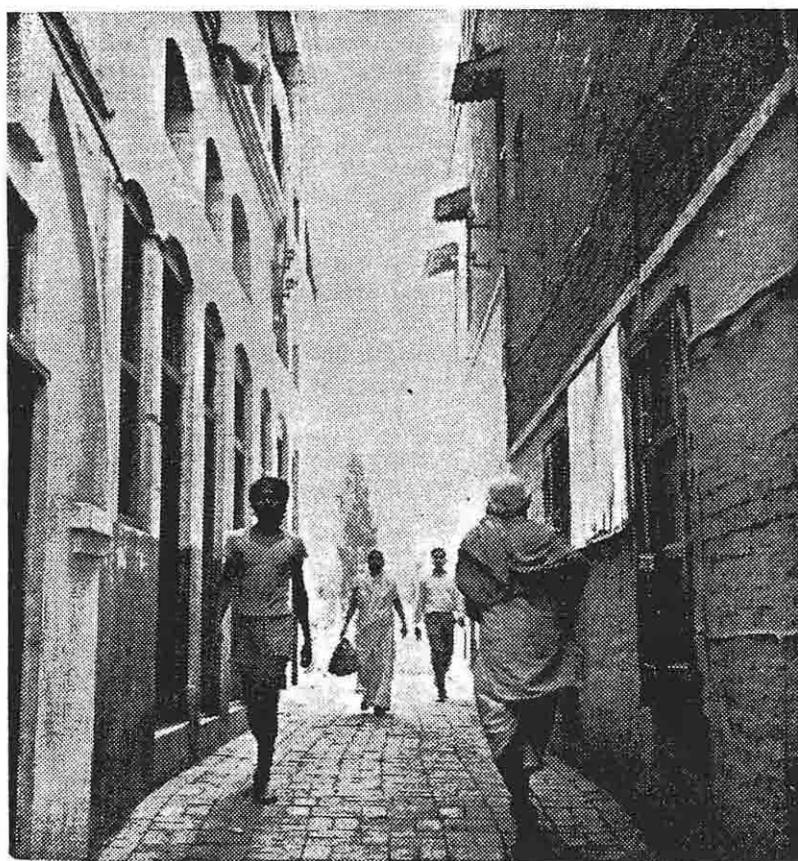
It is an octagonal, nine-storyed structure, with a magnificent view over the city. The inner walls are decorated with frescoes on the life of Guru Nanak. The Adigranth is enshrined within. Nearby is the sacred tank of Kamalsar and the Serai of Guru Ramdas where the poor are fed every day.

१६



Entrance to the Golden Temple ↑

The narrow lane leading to Jallianwala Bagh, which has acquired the name of 'The Crawling Lane' ↓

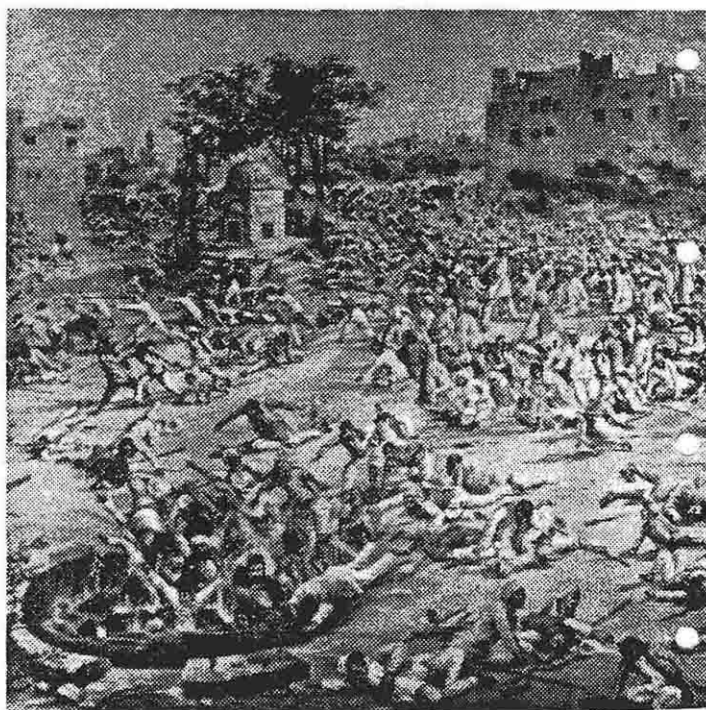


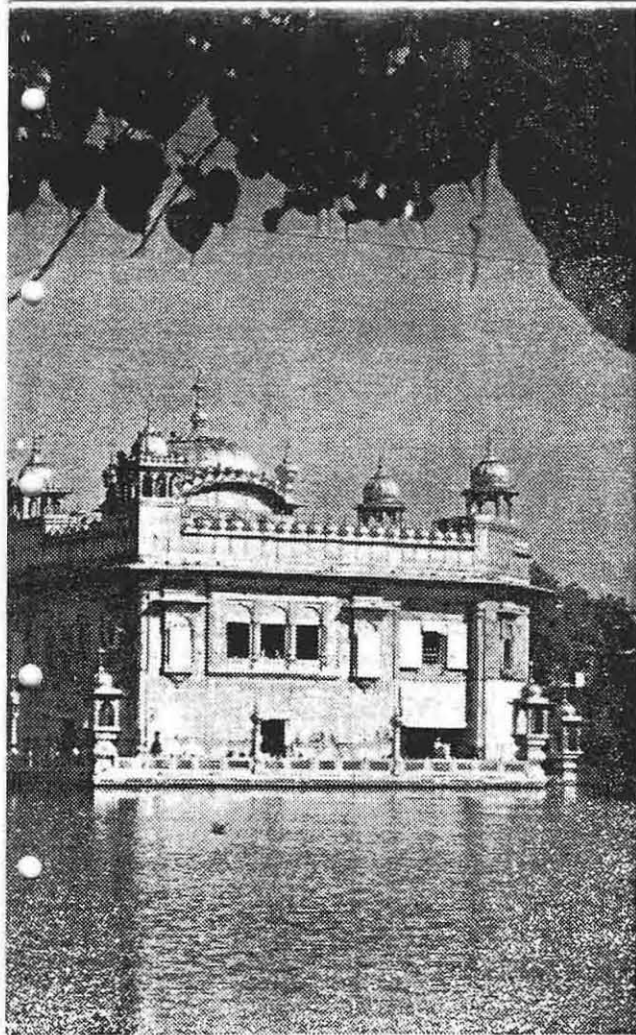
The Golden Temp

GLIMPSES O

The holy city of Sikhs was in the forefront of the struggle for national and revolutionary activity. In 1919 Amritsar witnessed indignation and horror throughout the country and g

An artist's impression of the Jalli



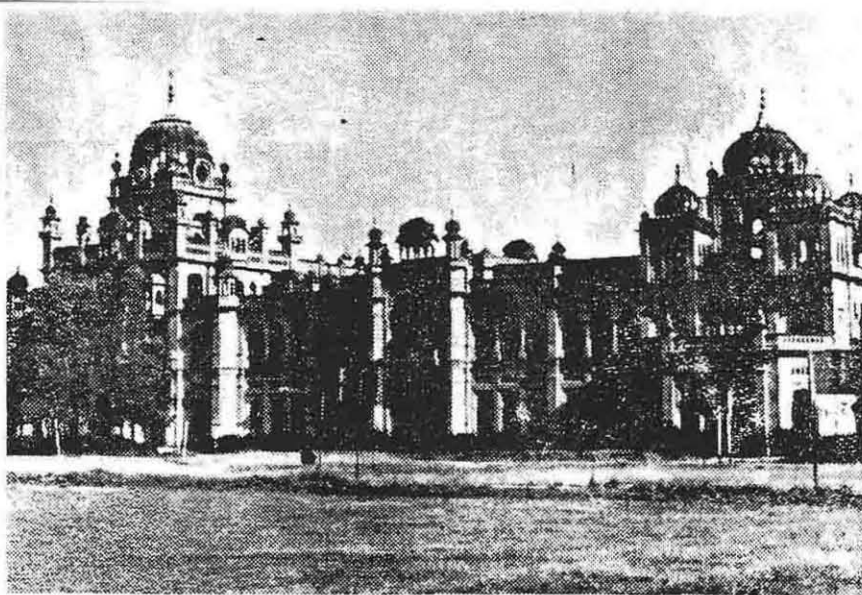
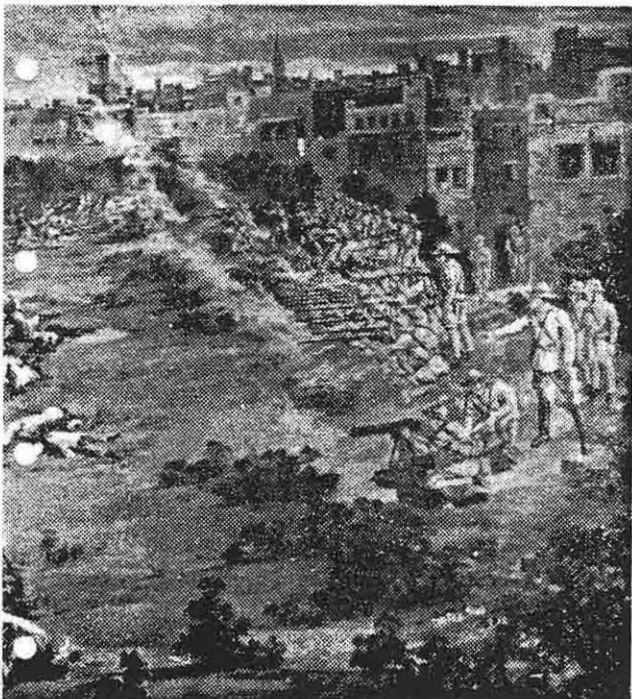


holy tank

AMRITSAR

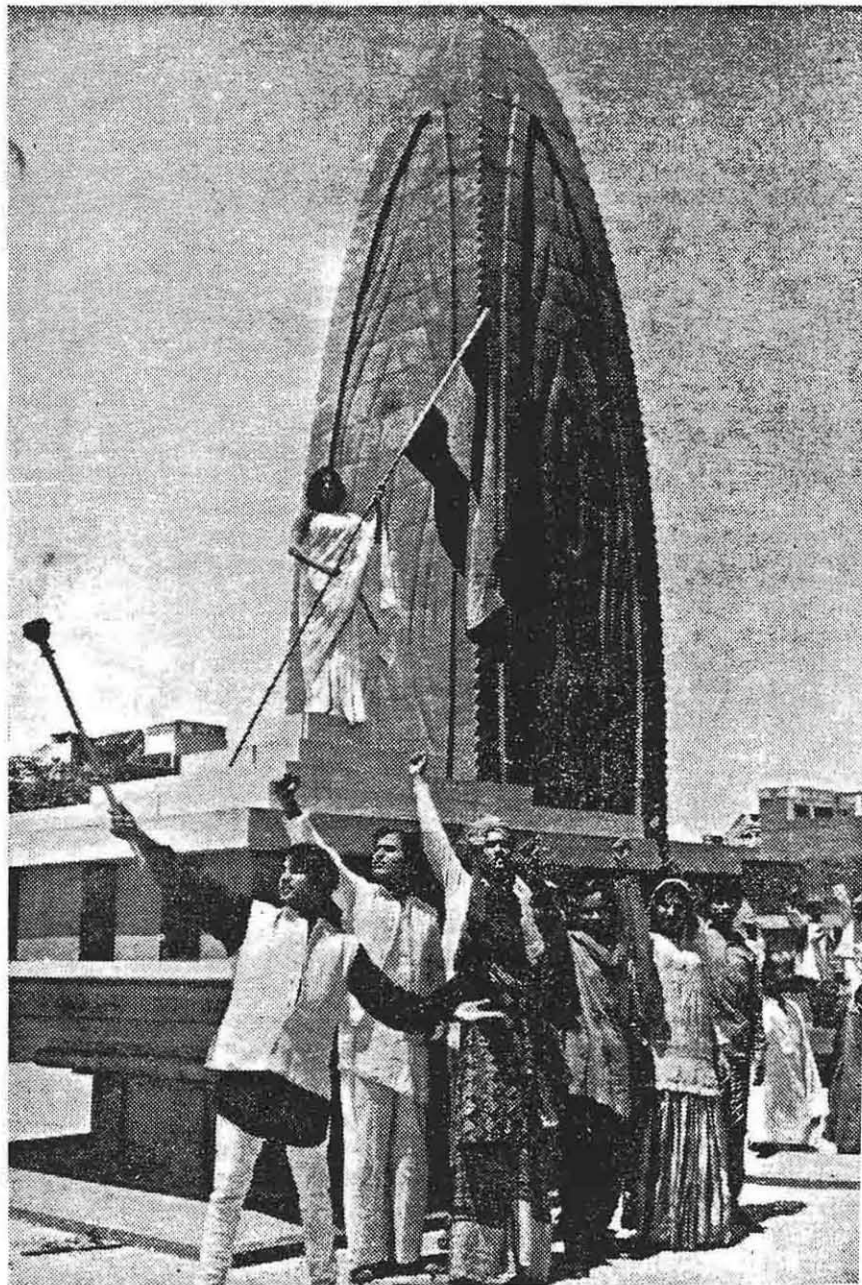
independence of the country and a centre of great
the Jallianwala Bagh massacre which sent a wave of
new impetus to the movement for Independence

Jallianwala Bagh massacre at Amritsar



The Khalsa College at Amritsar

A scene from an incident at Jallianwala Bagh in 1919, enacted at the Jallianwala Bagh Memorial in April 1969



On 5th March 1892, Sir James Broodwood Lyall laid the foundation stone of Khalsa College, Amritsar

A Great Landmark In The Educational History Of Punjab

By: Sardar Ajit Singh, M.A.

The opening of the Khalsa College Amritsar was as great landmark in the educational history of the Punjab. It not only brought about a renaissance of the Sikh culture, but also gave ample evidence of the fact that no community can survive unless it keeps the torch of its heritage burning. This is what the Sikhs had to do after the collapse of their empire in 1849. They had to face several hostile challenges. The first of these was the establishment of the local Mission School which aimed not only at the spread of the English education but also to win over the Indians to embrace the Christian fold. The Sikh community faced a crisis when four Sikh students of the Local Mission School announced their intention to embrace Christianity.

Another grave challenge to the Sikhs was from Shardha Ram Phillauri who came to Guru Ka Bagh at the behest of the English and delivered anti-Sikh speeches in 1873, with a view of alienating the masses from the Sikh community. The remarks by Pandit Murli Dhar and others in 1808 and the adverse criticism on the Sikh Gurus by Swami Daya Nand in *Satyarth Parkash* posed no less challenge to the Sikh culture.

It was natural for the Sikhs to be on their guard. Though the Kuka Movement had been suppressed by the English in 1872, the Sikh community rose as one man to face the above challenge. An assembly of prominent Sikhs was called at Amritsar in 1873 to meet the situation from all quarters. As a result, Singh Sabha came into being and had the following aims: —

1. To restore Sikhism to its pristine purity.
2. To edit and publish historical and religious books.
3. To propagate current knowledge using Panjabi as medium; and to start magazines and newspapers in Panjabi.
4. To reform and bring into the Sikh fold those who had diverged from the right path through heresy, anti-social activities or political bias; and
5. To interest the highly placed English men in, and ensure their association with the educational programme of the Singh Sabha.

With these objects, the Singh Sabha worked successfully for the next few years. The Lahore Singh Sabha came into being in 1879 to counter-balance the impact of the Lahore Arya Samaj (founded in 1877) on the Sikhs. Both these Singh Sabhas forged unity in 1880 and began to be known as Khalsa Diwan. The Khalsa Diwan henceforth

took upon itself the task of sheltering the Sikhs from the influence of both Christianity and Arya Samaj. It lost no time in 1883 in passing a resolution in the house of Shri Sant Ram for the establishment of a Khalsa College as soon as Hunters' Report which favoured opening of privately managed educational institutions was published. The resolution might not have materialised, had Arya Samaj not opened D.A.V. College Lahore in 1886 for the spread of its mission and had its teachers not made derogatory remarks about Sikhism at a meeting in 1881. So the opening of the Khalsa College was essential for the Sikhs. In order that it might flourish well, an establishment committee from the members of Khalsa Diwan appointed prominent government officers of the calibre of W.R.M. Horliroyd, I.P.I., Mr. W.H. Bell who were made to associate with the management of the college from its very inception. Also in order to feed the college, a Khalsa Middle School was opened in 1893 which was raised to High School in 1896. By the time the college came into being in 1899, it had sufficient number of students to feed it.

The Khalsa College, the foundation stone of which was laid on 5 March 1892 by Sir James Broodwood Lyall, Lieutenant Governor of the Punjab, had its main building housed in 1904 in a beautiful palatial building after the fashion of old palaces. It was erected under the honorary supervision of Sardar Dharam Singh (the design of the building having been prepared by Sardar Ram Singh later Principal Arts College Lahore who was also responsible for preparing in part the design of Buckingham Palace London) and financed literally and enthusiastically by the citizens as well as the Sikh Maharajas of the princely states. As years rolled by the Punjab State bestowed upon it special grants of Rs. 9300/- in 1913 and Rs. 3,00,00/- in 1919.

To begin with, it was purely an Arts Degree college. Its first principal J.C. Oman during his short stay of over a year made two valuable recommendations for the introduction of:

1. Studies for Diploma in Licentiate in Civil Engineering of the Punjab University and
2. B. Sc. in Agriculture.

These recommendations came under the consideration of the Khalsa College Council which had Honorable Dr. Whilliam H. Ratlign as its first President. The first recommendation could not be accepted for want of funds; the second was accepted but not beyond F.Sc. (Agriculture) as P.U. Lahore did not agree to the opening of B.Sc. (Agr.) classes.

Although, it was an Arts College in the beginning, yet lot of expansion took place in its educational set up in the years to come. For instance, M.A. class in Economics were opened in 1916; B.Sc. Botany and Chemistry classes in 1917-18 and J.A.V. training class was started in 1918 with a view to produce primary teachers for village schools (however, the same was suspended in 1934). In 1920-21, a chance came to the college for being raised to a Khalsa University, but the college council missed it due to its whole hearted active support to Non-co-operation Movement, which was then in full-swing throughout India under the leadership of Mahatma Gandhi. The commercial and Type-writing class was introduced in 1922-23, B.Sc. in physics in 1927 and Honours School in Botany and Chemistry were started in 1929, B. Sc. in Agriculture was introduced in 1931; M.A. in English and History in 1932 while Honours classes in B.A. English, Mathematics, History and the Economics and the subject of Political Science commenced in 1933. All such courses continued till 1947. The partition of the Punjab State in August 1947 gave a very serious set back to the finances of the college to the tune of Rs. 2773650 as damage to the grounds and Rs. 101414.50 as non-payment of fees. The college suffered the loss but did not let the cause of education suffer since it provided facilities to the up-rooted students of Government Agriculture College Lyllpur, till our government opened its college at Ludhiana. It further afforded all the possible facilities to Botany Honours class of the East Punjab University to carry on its teaching and research work. The Panjabi classes of the University too had been located at the Khalsa College.

Educational expansion as it stands today covers M.A. in Economics, Political Science, English and Panjabi, Agriculture Research Farm and Dairy Research Farm.

But the above account will be incomplete if the efforts of Khalsa college to give religious education to its students are not mentioned. The education in Divinity, though not a university subject, was and is compulsory for Sikh students at the college level. Stress has ever been laid on its importance since Bhai Jodh Singh's appointment as professor of Divinity in 1904. Its practical utility was witnessed in 1920 when an un-touchable was baptised. It initiated not only the reform movement in the Sikh Gurdwaras but also led to the formation of S.G.P.C. whose first President, Vice President and Secretary were Sardar Bahadur Sardar Sunder Singh Majithia, Sardar Harbans Singh Attariwala and Sardar Sunder Singh respectively.

Khalsa College has produced several literary figures of the calibre of Ex-Vice-Chancellor of Punjabi University Dr. Bhai Jodh Singh, Principal Teja Singh, Prof. Sahib Singh besides producing Generals and sportsmen of national and world wide fame. In addition to the above, the college has rendered valuable services through the Sikh

History Research Department which was established in October 1931 under the outstanding guidance of Dr. Ganda Singh—a first rate Sikh historian. Prof. Parkash Singh, the present in charge is doing good work to carry on the traditions set-up by his illustrious forerunner.

The college as it stands today, is mainly due to the efforts of its principals namely G.A. Wathen (1915-24), Man-Mohan Singh (1924-29) Sardar Bhai Bishan Singh (1929-36) Sardar Bhai Jodh Singh (1936-52), Sardar Inder Singh, Dr. Man-Mohan Singh, Dr. Harbant Singh, Sardar Balwant Singh Anand and Sardar Bishan Singh Samundri, present Vice-chancellor of Guru Nanak University. It's campus has the length of 3 furlongs and 193.33 yards in the east; 9 furlongs and 183.33 yards in the north; 9 furlongs in the west and 8 furlongs and 143 yards in the south. Besides the main college, the Khalsa Training college started in 1954-55 the Khalsa College for Women started in 1958, the Khalsa Higher Secondary School for boys and Khalsa Girls High School and a Primary school are all located within the big college campus.

The college is equipped with a well furnished library which has more than 60,000 books pertaining to various branches of knowledge. Its special feature is that it has some very valuable manuscripts on Punjabi literature. All the modern amenities such as a well-equipped hospital, a botanical garden, a Gurdwara, a swimming tank, hostel arrangements, staff quarters, vast play grounds and agriculture farms are available in it.

(Courtesy of the "Spokesman" Weekly)

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the cause of the Punjabis.

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KENDRI SRI GURU SINGH SABHA TO SET UP GURMAT AKADEMI

Gyani Gurdit Singh General Secretary, Kendri Sri Guru Singh Sabha writes to inform that in accordance with the wishes of the Sikh community in particular and seekers of knowledge in general, the Sabha has met long felt demand and started the task of Gurmat Akademi. In this connection the first important step of arranging the coorespondence courses of the Sikh studies have been taken. All people desirous of learning about the Sikh scriptures, History, Sikh tenets and various Sikh philosophical concepts may join the course while residing and working in any part of the globe. The courses are so designed as to be authentic, exhaustive, comprehensive and of special benefit to the priests, preachers and students of Sikh religion and comparative religion. There are two grades viz. "Gurmat Ratnakar" and "Gurmat Parbhakar" to be converyed in 2 years. The Kendri Singh Sabha is glad to inform that the cooperation of many a Sikh scholar is available and services of veteran Principal S.S. Amole M.A. have been procured as in charge of these correspondence courses.

We contemplate to start coaching in right earnest by the month of November 1977 on the auspicious day of the birth anniversary of Guru Nanak Dev.

The Sabha has appealed for full cooperation of all Singh Sabhas, and Panthic institutions etc., in this important and most needed service of Sikh community.

(Courtesy of the "Spokesman" Weekly)

SIKH TEMPLE (SAN FRANCISCO BAY AREA) FREMONT

The architectural plans for building a Gurdwara on a 3 acre site in Fremont, about 25 miles from the San Francisco International Airport, are getting ready. We hope, with Sat Guru's blessings, the construction work will start soon. The Sangat is very enthusiastic about the project and the funds have started pouring in. Keeping Sikh traditions in view, we request all the Sikh organisations, Gurdwaras and individuals to contribute generously for this noble cause and receive Guru's blessings. NO CONTRIBUTION IS TOO SMALL, we need your participation and well wishes. NO CONTRIBUTION IS TOO LARGE, as the project is quite ambitious, taking the needs of our coming generation in view.

It is physically impossible to approach everybody personally, we request you to send your generous donation to P. O. Box 35, Fremont, California 94537.

The following Sewadars have been unanimously elected for 1977-78. Our thanks to S.G.S. Sikand, the election officer, for the job well done.

Chairman, Board of Directors, S. Ajaib Singh Sidhu; President, S. Ajit Singh Chattha; First Vice-President, S. Satnam Singh; Second Vice-President, S. Harbhajan Singh Nagra; Secretary, S. Hardev Singh Grewal; Asst. Secretary, S. Dhanraj Singh; Treasurer, S. Kewal Singh Bains; Asst. Treasurer, S. Bhupinder Pal Singh Baidwan.

Directors: S. Mohinder Pal Singh Khanna; S. Baldev Singh Mahal; S. Amarjit Singh Paintal; S. Balbir Singh Ragi; S. Jaspal Singh Rao; S. Paramjit Singh Sandhu; S. Tarlochan Singh Sandhu; Sardarni Jagjeet Kaur Sidhu; Sardarni Harjinderjit Kaur Sidhu-Brar; S. Mohinder Singh Sikand; S. Mohinder Singh, Attorney; Dr. Prithipal Singh; S. Narinder Singh Somal; S. Avtar Singh Virdee.

S. Kartar Singh Sidhu-Brar has very kindly consented to be our auditor.

Hardev Singh Grewal, San Francisco
Secretary

A FREEDOM FIGHTER PASSES AWAY

Sardar Ishar Singh Majhail, 77 former Minister for Rehabilitation and Civil Supplies and Chairman of the Punjab Agro-Industries Corporation, who passed away after a severe heart attack, was cremated at Chandigarh.

He was a member of the Cabinet during the Chief Ministerships of Dr. Gopi Chand Bhargava and Mr. Bhim Sen Sachar, soon after the Independence.

A fearless patriot and nationalist, Sardar Majhail courted arrest repeatedly during the freedom struggle. He was a powerful orator, great journalist and a prolific writer in Punjabi.

Sardar Majhail played a very crucial role when the Akali Dal got divided into two sections—Nagoke group and Giani group. Sardar Ishar Singh joined the Giani group, but he continued to maintain close links with the other group also and, thus, fostered unity among the Akali rank and file.

An honest politician, Sardar Ishar Singh always opposed the views but not personalities. He never allowed political differences to influence his personal relationship with any person.

Sansar Communications

RENAMING OF PUNJAB AS KHALISTAN URGED.

Chandigarh — Dr. Jagjit Singh, former general secretary of the Akali Dal, who has returned after six years' exile abroad, last month demanded that Punjab be renamed Khalistan.

Dr. Jagjit Singh, who is president of the International Council of Sikhs, founded by him after his expulsion from the Akali Dal in 1973, explained to newsmen here that Punjab was no longer a valid name. Punjab was a Persian word meaning the land of five rivers but after partition, three rivers were left in Pakistan. Punjab was further divided into three states in 1966.

"Khalsa" was again a Persian word meaning the pure and the righteous. The Khalsa movement started by the Sikh Gurus was a joint movement of the Sikhs, Hindus, Muslims and all those who believed in righteousness to fight against the tyranny of the Moghuls.

He referred to Tamil Nadu, Mizoram and Nagaland and asked: "If names of these states could be changed, why not that of Punjab?"

Replying to questions, Dr. Jagit Singh said that 98 percent of the Akalis and other Sikhs he had met supported the move for renaming the state.

WHO SHOULD MANAGE NANKANA SAHIB AND OTHER HISTORIC GURDWARAS IN PAKISTAN? SIKHS OR THE PAKISTAN GOVERNMENT?

Preparations are being made to march to Nankana Sahib on the eve of Guru Nanak's Birthday Celebrations, to highlight the importance of this issue to the Sikhs. All Sikh societies, associations and Gurdawars are requested to pass resolutions and write letters to newspapers, Pakistan Embassy in your country and to the Pakistan Government.

LOST FRIEND

Mr. Narinder Dogra from Australia is looking for his lost friend Bajan Singh Saluja, B.Sc (Engg), Banaras University. If any reader knows Mr. Saluja, please ask him to contact Mr. N. Dogra, Box 2739-X GPO, Melbourne, Vic 3001, Australia.

ON MY VISIT TO SHAHID SIKH MISSIONARY COLLEGE, AMRITSAR . . .

. . . I found that about 40 resident scholars are in attendance in all the classes - Missionary as well as Sangeet.

It appears that way back in 1923, our forefathers were diligent and inspired enough to set up a Sikh Missionary College of this standard. What have the following Sikh generations done. It seems that since 1923 (a span of 44 years - or almost half a century), successive Sikh generation has not taken the trouble to re-vitalize and protect itself in a highly corrupting and competitive world society.

I sincerely hope that our organizations and all responsible individuals would take steps to lend support to the proper activation of the Sikh Missionary College. Some of our U.S.A. and Canadian Sikh youth can be sent for 2 or 3 years to attend the Sikh Missionary College, and perhaps then devote themselves to the Sikh Ministry in North America. Future Sikh administrations should ensure that the College can train Missionaries to lecture in English.

Let us all try and look in this direction and do something.

Iqbal Singh Sara, Vancouver, Canada

INSTITUTE OF SIKH MUSIC

One would like to see the day when an Institute of Sikh Music is set up in the Punjab, as an essential step toward the preservation of our culture and religion. If government support is lacking, we should generate funds from private endeavours to finance the Music Institute. You will have noticed that most nations, even Tzadic and Kirgiz people have music conservatories. Sikhs have a distinct and well developed heritage in characteristic forms of Music, and these demand vehemently, that in a national set up we must provide an Institute of Sikh Music.

I hope that all sources can help and get together in a national effort to give Sikhs and the world a central institute of Sikh musicology. This is as important as a body politic and a geographic State of a living, pulsating people!

Iqbal Singh Sara, Vancouver, Canada

LAST GADAR BABA DIES

Baba Kesar Singh Dhillon, the last of the stalwarts of the Gadar Party died at the age of 83, in early October '77, after a long illness, in Oakland, California. For a good fraction of a century he devoted his life to the cause of independence for India, and after independence he held the remaining memorabilia and records of the Gadar Party in California. Baba Kesar Singh Dhillon was the primary force in building the Gadar Memorial Building in San Francisco.

Letters to the Editor

Editor,
Sikh Sansar
P.O. Box 737
Redwood City, Calif.

Dear Sir:

A Sikh conference, presided by Dr. Jagjit Singh, was held in Toronto on April 23, 1977 under the auspices of the International Council of Sikhs Inc., Canada. The resolutions resulted are presented herewith for your information and necessary action.

We sincerely hope that you will understand and appreciate the spirit and feelings of the members of the International Council of Sikhs Inc.

THIS CONFERENCE OF THE SIKHS OF ONTARIO, CANADA HELD AT THE YORKMILL SCHOOL, YORKMILLS ROAD, TORONTO, ONT., CANADA ON SATURDAY, APRIL 23, 1977 UNDER THE AUSPICES OF INTERNATIONAL COUNCIL OF SIKHS INC. RESOLVES:

1. This gathering of the Sikhs congratulates the Panthic leadership of the Punjab for the victory in overthrowing the dictatorial and tyrannical rule of the Congress Government and Mrs. Gandhi.
2. This conference of the Sikhs congratulate Sh. Jayprakash Narayan and Prime Minister Morarji Desai and other leaders of the Janta Party and assures them of our full support for the establishment of a democratic way of life and honest administration in the Republic of India. We are sure that the present Government will leave no stone unturned in fulfilling the just and judicious demands of the Sikh people.

3. This conference of the Sikhs congratulate the people of Panjab for voting out the tyrannical Congress rule and proving thereby that they cannot tolerate injustice and dictatorship in the country.
4. We urge the present Government of India to take up the issue of the Sikh Gurdawaras in Pakistan in handing over the Management Control of these historic Shrines to the Sikh people as per their agreement of October 23, 1971 with the Sikh leaders. We also urge Sardar Parkash Singh Badal-Minister for Food & Irrigation, Sardar Gurcharan Singh Tohra-M.P. and other newly elected Panthic M.P.'s to take up the issues with the Government of India.
5. We urge the Government of Pakistan to implement the historic decision taken by them with the Sikh leaders on the eve of Guru Nanak's birthday on October 23, 1971 in regards to handing-over the Management of Sikh Gurdawaras in Pakistan to the Sikhs.
6. This Conference of the Sikhs of Ontario resolves to support the Shromani Akali Dal and its policies in the forthcoming provincial elections.
7. We urge the Government of India to grant dual citizenship to all the immigrants of Indian origin living in North America and other foreign countries.
8. This conference urges the Government of India to re-name the Punjab Gurdawara Act as "All India Gurdawara Act."

Yours, Sincerely,

Harbans Singh Malhi
Secretary, International Council of Sikhs
Eastern Canada Region

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Won't you keep the Torch Burning

The Sikh Review is a monthly magazine published by The Sikh Cultural Centre, Calcutta. It has just completed 24 years of uninterrupted publication—a phenomenon in the history of Sikh journalism—and stepped into the 25th. During these 24 years, *The Review* has not only engendered religious awakening among sizeable sections of educated Sikhs, it has raised the morale of the educated Sikhs all over the world by providing a cultural forum and promoted knowledge and appreciation of Sikhism throughout the world.

Just what *The Sikh Review* has brought Sikhism on the cultural map of the world, and S. Kapur Singh's message that his son, Professor Inderjit Singh, M. A. Ph. D, Columbus (Ohio), U.S.A. and his American friends keep waiting anxiously for the ensuing issue of *The Sikh Review*.

The Organisation Behind The Review

The shape and the form of *The Review* and its achievements have given rise to an impression—very wide-spread—that there is a well-endowed and fairly well-organised establishment behind it—which is quite wrong. The Sikh Cultural Centre, *The Review's* parent society, was founded about the same time as its publication commenced, through initiative and efforts of a small group of enthusiasts. Since its inception the Centre has enlisted the sympathy and services of a number of volunteers drawn from the state and private services, professional and trading classes. The Centre did not start with any endowment. Its funds are drawn from patronship and life-membership subscriptions and readers' annual subscriptions. Financially, the Centre lives a hand to mouth existence.

Our Aims and Prospects

It was considered necessary to bring these details to the notice of our sympathisers and the

well-wishers of Sikhism to bring home to them that *The Sikh Review*, which has come to be recognised as Sikhism's main image projector, rests on a very frail organisational structure. This factor not only makes its existence precarious, it inhibits the Centre's initiative in the matter of improving the magazine and putting into effect the Centre's programme of Sikh children's and Youths' religious education through a network of Sunday Schools and active Welfare Centres and Youth Homes.

How does that happen?

(1) No magazine, however high-priced it may be, can run on subscriptions unless it is supported by a rich financial endowment—the expenditure on its production and distribution is invariably much more than the sale proceeds realised. Commercial magazines make up for the shortfall and make a profit with the help of their advertisement revenues. To make its ends meet, *The Sikh Review* also has to keep hunting continually for advertisements. This distracts valuable administrative energy from the management of its affairs and improvement of its quality.

(2) Owing to the shortage of finances, *The Review* cannot maintain an efficient administrative and editorial machinery.

(3) *The Review* has so far, except in rare cases, depended on honorary contributions. It is beyond the Centre's financial capacity to pay for the articles. If we could pay for the articles, two important benefits would accrue. We should have access to better articles, which would give greater prestige to what is now recognised as Sikhism's journalistic show-piece in English language. And by ensuring financial reward we should be providing incentives for literary and research efforts among the Sikhs. For this too we need an unfailing source of finance.

ENDOWMENT FUND

In view of the numerous and long range benefits of the Sikh Sansar to the future of the Sikh Panth in North America and to assure the financial survival and continuity of the publication, an 'Endowment' Fund has been set up.

It is anticipated that all 'Life Membership' subscriptions and additional donations will be kept in the Sikh Sansar 'Endowment' Fund. As the principal amount in the fund increases, only the interest on the principal may be used for publication expenses. This is a way to make sure that your 'Life Membership' and donations help the Sikh Sansar to continue to perform its mission forever.

You are earnestly requested to send your 'Life Membership' subscription and donations to :

The Sikh Foundation—The Sikh Sansar
P. O. Box 737
Redwood City, California
U. S. A. 94064

The next issue of the SIKH SANSAR—DECEMBER 1977 will feature MANAGEMENT OF SIKH ORGANISATIONS

You are invited to submit articles, news items, and other material pertinent to the subject. Deadline for manuscripts is the 1st of May. Kindly mail all material to:

The Editor, SIKH SANSAR
Post Office Box 737
Redwood City, California 94064

In future issues

The SIKH SANSAR plans to feature special subjects such as:
1. Sikh Contributions to India's
Independence.

You are also invited to submit articles, news items and other material pertinent to these subjects. Please read carefully the "Instructions To Authors" inside back cover.

In the previous issue

Editorial, <i>Gurnam Singh Sidhu</i>	
The Punjab Vis-A-Vis Punjabis Abroad, <i>Mehervan Singh</i>	
Gurpurabs — 1977/Chronology of the Sikh Gurus	
Kohinoor—A Historical Sketch, <i>Dr. C.J. Singh Wallia</i>	
Shabad, <i>Professor Taran Singh</i>	
Translation of Japji, <i>Sardar Man Mohan Singh</i>	
Sansar Communications, <i>Ajaib Singh Sidhu</i>	
American Sikhs and Us, <i>Sardar H.S. Malik</i>	
The Sikh Renaissance Its Orgin and Achievements, <i>Partap Singh, M.A.</i>	
Guru Tegh Bahadur—Prophet and Teacher, <i>Inderjit Kaur Sandhu</i>	
In Future Issues of The Sikh Sansar	
Materials For The Study of East Indian History North America, <i>Bruce La Brack</i>	



ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥



ਦੇਹਿ ਸ਼ਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ, ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨਾ ਟਰੋਂ ।
ਨਾ ਡਰੋਂ ਅਰਿ ਸੈਂ ਜਬ ਜਾਇ ਲਰੋਂ, ਨਿਸਚੈ ਕਰੋਂ ਆਪਣੀ ਜੀਤ ਕਰੋਂ ॥

ਹਾਰਦਿਕ ਧੰਨਵਾਦ

ਅਸੀਂ ਸੰਸਾਰ ਭਰ ਵਿੱਚ ਵਸਦੇ ਪੰਥ ਦਰਦੀਆਂ ਦੇ ਦਿਲੋਂ ਮਸ਼ਕੂਰ ਹਾਂ ਜਿਹਨਾਂ ਡਾ. ਜਗਜੀਤ ਸਿੰਘ ਦੀ 6 ਸਾਲਾ ਜਲਾਵਤਨੀ ਵਿੱਚ ਪੰਥਕ ਪ੍ਰੋਗਰਾਮ ਪੇਸ਼ ਕਰਨ ਲਈ ਸਹਿਯੋਗ ਦਿਤਾ ।

ਇਸ ਦੇ ਨਾਲ ਹੀ ਪੰਜਾਬ ਦੀ ਜਨਤਾ, ਪੰਜਾਬ ਸਰਕਾਰ ਅਤੇ ਪ੍ਰੈਸ ਦਾ ਹਾਰਦਿਕ ਧੰਨਵਾਦ । ਜੋ ਮਾਣ ਤੇ ਸਤਿਕਾਰ ਤੁਸੀਂ ਡਾ. ਜਗਜੀਤ ਸਿੰਘ ਨੂੰ ਉਹਨਾਂ ਦੀ 6 ਸਾਲ ਦੀ ਜਲਾਵਤਨੀ ਤੋਂ ਬਾਅਦ ਪੰਜਾਬ ਵਾਪਿਸ ਆਉਣ ਤੇ ਦਿੱਤਾ ਹੈ, ਉਸ ਸਭ ਲਈ ਇੰਟਰਨੈਸ਼ਨਲ ਕੌਂਸਲ ਆਫ ਸਿਖਜ਼ ਤੁਹਾਡੀ ਹਾਰਦਿਕ ਧੰਨਵਾਦੀ ਹੈ ।



ਡਾ ਜਗਜੀਤ ਸਿੰਘ ਦੇ ਸੁਆਗਤ ਦੇ ਦ੍ਰਿਸ਼

We extend our heartfelt thanks to the People, The government and the Press of Panjab for honouring Dr. Jagjit Singh Chohan and giving him a hero's 'Welcome Home' on his return to Panjab after 6 years of Exile.

President,
International Council of Sikhs U.K.

H.O. 13, Greathead Rd., Leamington Spa,
(Warwickshire)

COMMENCEMENT ADDRESS

Dr. Narinder S. Kapany

Regents Professor Oakes College, University of California at Santa Cruz

Introduction by J. Herman Blake, Provost, Oakes College.

In selecting the speaker for today, the students chose to honor Dr. Narinder S. Kapany who in his brief time with us has already produced extraordinary results among us. Dr. Kapany comes to us from India, but he has lived in this country well over twenty years. If you were to ask him what his profession is, he wouldn't tell you. He was trained as a physicist and is an inventor. It is his inventive talents that have led him to produce a number of outstanding innovations which have been of considerable advantage to all of us. Dr. Kapany is a pioneer in the development of fiber optics and has many other inventions to his credit. He has also done an extraordinary amount of work in the development of solar energy systems and has made some breakthroughs which would contribute to the energy systems of this age. He has worked continually on the frontiers of various technologies and his work with laser beams and fiber optics have led to produce new surgical techniques which have restored the sight of many human beings. Indeed, just about a year ago, Dr. Crespi underwent an operation in which he had his sight partially restored using techniques which were developed by Dr. Kapany, and they just met a few minutes ago. We are very pleased to have Dr. Kapany with us and are looking forward to having him with us for an extended period of time. It is my pleasure to introduce Dr. Kapany.

Commencement Address.

Chancellor Taylor, Provost Blake, Faculty colleagues, Ladies and Gentlemen, this is a very special day in the lives of the graduating young people and I am privileged to be invited to speak at this commencement. This day is special for the graduating class not only because it represents the culmination of a very important evolutionary phase, but also because it is the beginning of real life experiences with the attendant excitements and apprehensions.

My mind wanders back twenty-seven years ago to my own graduation, when as President of the Student Body I escorted Mr. Nehru, the first Prime Minister of India. I can vividly remember my own thoughts and excitements of that day. My only regret on that day was the thought that from then on I was expected to become a responsible person and say goodbye to my student day pranks and irresponsibilities. Although later on I discovered that it was not necessary to pay much attention to such inhibitions. (laughter)

But the world was much different then. India had just gained independence and I had played my little role in the independence movement. A new nation was in the planning and the future for young

persons seemed to be full of opportunities and rewards. Although all of those opportunities and rewards did not turn out to be real, the most important thing was the spirit of excitement and optimism. If I had to live my life over again I would not wish it to be any different.

The fundamental differences between the world of 25 years ago and today's world is the highly accelerated rate of change in most essential features and parameters affecting mankind. The rate of change today is unprecedented in the history of mankind as evidenced by the following:

- The population growth. The United Nations predicts that the world population will more than double, from the present 4 billion to somewhere between 10 - 16 billion before leveling off. The present increase is 64 million per year, resulting in numerous acute problems.

- The information explosion. The rate of growth of information in almost every field has been monotonic in recent decades.

- The destruction capability. The prodigious weapons developed and available to increasing numbers of nations have reached the level of overkill and can completely annihilate mankind.

- The consumption of irreplaceable assets with its ecological implications.

- The rate of industrial production. The next four to five years are likely to see more industrial production, taking the world as a whole, than all of mankind accomplished up to 1945.

- Time and space have been conquered. Transportation and communications have made advances which were no more than science fiction dreams only 50 years ago.

- The developments in the biomedical field have been impressive and anticipated breakthroughs could lead to spectacular results.

In this fast changing world of today, we have problems and challenges which can be identified as follows:

- The Third World's insistence on a new and fairer international economic order, and a share in the modern proprietary technologies.

- The concerns of the environmentalists, consumers, minority rights, women's liberation, and youth protest movements.

- Criticisms of the quality and costs of industrial products, business practices, and manipulative advertising.

- Values and attitudes that demand fundamental changes in the old order.

- Indication of considerable degree of disenchantment with scientific and technological advances.

- Considerable doubt in the conduct of institutions of business and government.

- Increasing signs of alienation from work and from the non-communities called cities and suburbs.

- And finally, evidence of widespread search for transcendental meanings to provide a sense of "what is worth doing?"

To this elaborate list we must add the miseries of the poor, the injustices experienced by minorities, the violences committed by the socially disaffected, the squandering of natural resources, the ravaging of the environment. This can all be alleviated only through some basic structural reform in society itself. It would require altering institutions to incorporate less economic and political injustice, and to produce less intolerance, hypocrisy, racism, and greed. There is need for providing creative incentives and regulatory structures to reduce exploitation of people and environment; and restructuring social programs so that they do not depend upon persuading people to act against their own perceived self-interest.

As Schumacher said, "The exclusion of wisdom from economics, sciences and technology was something which we could perhaps get away with for a little while, as long as we were relatively unsuccessful; but now that we have become very successful the problem of spiritual and moral truth moves into the central position."

Individuals, institutions and governments would need to become very sensitive to the need and rate of change. In this context during my brief exposure at the Oakes College, I am particularly gratified to see the degree of commitment on the part of the administration, the faculty, and the students to:

- Provide better education and facilities for underprivileged minority students.

- To the demystification of sciences through the new Science Center and summer programs.

- To the potential for creating Innovation Center capable of giving hands-on experience to students in general, and minority students in particular, in the innovative and entrepreneurial processes, and thereby launching them into the mainstream of the American society.

- And to the interests and concerns regarding the state of affairs and developments in the third world.

The basic key to comprehension of the various problems that mankind faces today, and finding innovative solutions to these problems lies in

recognition of the fast "pace of change" that mankind is experiencing today. The phenomenon is not dissimilar from that of tracking the trajectory of a fast moving object. If you are generally aware of the existence, the speed, and direction of the fast moving object, you are more likely to be able to track it. On the other hand, if you are oblivious to its speed and trajectory, the mind's image will see no more than a mere blur. If we could understand the historical forces that appear to be bringing about a profound transformation of industrialized society, we would be better able to deal with them. If the forces are really not there, or are not strong enough, wishing and manipulating will not bring about a transformation. If the forces are there, a transformation is probably beyond our power to stop. But if they are there and we understand them, we might be able to move with them in such a way that the transformation becomes an exhilarating ride instead of a crashing disaster.

But we must remember that the solutions to problems of yesterday gave rise to opportunities and rewards today. And this cycle will go on, for there is no such thing as "the ultimate solution." New solutions will give rise to new problems which in turn will lead to new solutions and so on. Hence the new generation faces radically new challenges which when met with dedication, determination and ingenuity will provide great rewards.

As you stride into the wide open world away from the academic environment, I would like to reiterate the need for:

- Flexibility in your attitudes and need for continuing education. You must recognize that education is a life-long process and graduation is merely one step towards it.

- Commitment to your basic ethics, regardless of where you derive them.

- The need for diligence and hard work. Recognize that success does not come without a high degree of ingenuity, diligence and hard work.

- A balance between spirituality and worldly responsibilities. Do not sacrifice one for the other, for they are both very important. At this point I am reminded of the beautiful words of an Indian prophet.

*Witness the lotus flower
With roots in the soil
It rises to the surface
Withstanding the waves
In water, and yet not wet.*

- But above all, please remember that the future must be faced with courage, conviction, and "analytical optimism." Like optimism, pessimism can become a self-fulfilling prophecy and thus bear its own bitter fruits.

Thank you and God bless you.

English Translation of an Appeal in Persian

By

Nawab Sher Mohammad Khan of Malerkotla State

Presented To

His Imperial Majesty Mohiud-Din Aurangzeb Almgir
Emperor of India, 1705 A.D.

*O mighty king of the world who,
on account of the justice has placed thy throne
on the Azure Vault; may the dappled horse of
the skies be ever under thy control because
thou hast eclipsed the brilliance of the Sun and
Moon by the splendour of thy innumerable
victories.*

The humble and devoted petitioner, with all respect due to the grandeur of the Shadow of God and to the might of the saviour of the world, most respectfully begs to lay his humble appeal before Your Most Gracious Majesty, and hopes from Your Imperial Majesty's unfathomable kindness and illimitable magnanimity that the August person of the Shadow of God, viceregent of the Holy Prophet (Peace be on him) in this world, the incarnation of God's mercy over his creatures, by sheer munificence, be pleased to bestow his compassion and forgiveness on the young sons of Gobind Singh, the Tenth Guru of the Sikh Nation. The Viceroy of Sirhind Province, with a view to avenging the disobedience and disloyal activities of the Guru which might have been committed by him, has, without any fault or crime of the guiltless and innocent children simply on the basis of their being the scions of Guru Gobind Singh, condemned these minor sons liable to execution and has proposed to wall them up alive till they die. Although no one dares to raise an objection against the order of the viceroy whose order is as inevitable as death, yet the faithful servants and well wishers of your August Majesty's Empire deem it most advisable to humbly appeal and to bring to Your Majesty's benign notice. May it be said that if, in view of certain important political considerations, Your Majesty is disposed to inflict suitable punishment on the Sikh Nation for their undersirable activities in the past, it would be quite compatible with justice, but Your Majesty's humble and devoted servant thinks that it would, in no way, be consistent with the principles of sovereignty and supreme power to wreak vengeance of the misdeeds of a whole nation on two innocent children who, on account of their tender age, are quite innocent and

unable to take a stand against the all-powerful viceroy. This sort of action obviously appears to be absolutely against the dictates of Islam and the laws propounded by the Founder of Islam (may God's blessings be showered on him) and Your Majesty's humble servant is afraid that the enactment of such an atrocious act would perpetually remain an ugly blot on the face of Your Majesty's renowned justice and righteousness. It may graciously be considered that the mode of inflicting the punishment and torture as contemplated by the Viceroy of Sirhind can by no means be considered compatible with the principles of supreme rule, equity and justice.

In view of the above considerations Your Majesty's humble and devoted servant most respectfully takes the liberty of suggesting that if Your Majesty considers it expedient that the sons of Guru Gobind Singh may be kept under restraint from indulging in disloyal activities it would be more appropriate if they could be interned in the Royal capital at Delhi, till they are duly reformed, so as to willingly acknowledge allegiance and loyalty to the throne. In the alternative both the boys may be placed under my care so as to keep a check on their actions and movements and not to allow them to entertain any kind of ideas of sedition or disloyalty in their minds. Although the humble petitioner fears that this humble appeal which is prompted exclusively by the sense of veracity and loyalty to the throne may be deemed as transgressing the limits of propriety, yet the fear of God and the urge of faith does not allow the undue suppression of truth. If this humble appeal has the honour of meeting the Royal acceptance it shall be most fortunate. If, however, unfortunately it is deprived of the honour of acceptance, still your Majesty's humble and devoted servant shall have the consolation of having performed the sacred duty of expressing what was right and just and not having allowed his pen to deviate in the expression of truth.

Sd/-Sher Mohammad Khan
Nawab of Malerkotla State

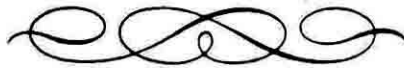
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It has been said of Sikhs that they are too busy making their history to record it. With the exception of a small number of dedicated scholars (such as Prof: Ganda Singh, Khushwant Singh, etc.) this is unfortunately true, particularly in North America. This situation need not continue for there is a significant amount of published material available for the researcher of Sikh history in the United States and Canada. The difficulty is that such materials are scattered over a seventy year period, often to be found in obscure journals or in special collections. In order to promote and facilitate research by Sikhs on Sikh history, the Sikh Sansar will reprint a series in successive issues that is perhaps the most extensive bibliography now available on South Asian immigration to North America. Originally compiled and annotated by an anthropologist working among California Sikh communities, the bibliography has been expanded for SIKH SANSAR and a section added on archival resources. We hope that making such resources available will create an interest in the history of Sikh immigration and settlement in North America and stimulate further research. The author and editor realize that this initial bibliographical effort is only a beginning. We encourage our readers to bring to our attention additional citations of articles, books, and pamphlets which may have been overlooked. We further urge anyone who knows of the existence or location of other types of historic materials (such as family histories, legal documents, correspondence, diaries, photographs, tape recordings, etc.) which could be made available for study and cataloging to contact Sikh Sansar. In this way we can add to our knowledge and understanding of Sikh history in North America and preserve the story of our struggles and successes for future generations.

Chief Editor

MATERIALS FOR THE STUDY OF EAST INDIAN HISTORY IN NORTH AMERICA . . . cont.

By: BRUCE LA BRACK

South Asia Program — Syracuse University

VII. EDUCATION continued . . .

Solanki, Ratilal. AMERICANIZATION OF IMMIGRANTS: A STUDY IN ACCULTURATION OF ASIAN INDIANS IN THE STATE OF COLORADO AND THE EDUCATIONAL IMPLICATIONS THEREOF. Denver, Colorado: University of Denver, 1973. 246pp.

The author attempted to determine the extent of acculturation among Asian Indian families permanently residing in the State of Colorado. His indices of change included dietary habits, clothing styles and personal adornment, use of English, recreation patterns, religious practices, social interaction, attitudes towards marriage and family structure, and personal identification. He concludes that acculturation of adults and children is minimal and therefore the home is "not the most desirable place to find support for the children's acculturation." Solanki sees the schools as providing the greatest opportunities for inducing social change among East Indian youth.

Carroll, Elizabeth J. EAST INDIAN (SIKH) WOMEN STUDENTS AT YUBA COLLEGE. Unpublished manuscript, 1973. 60pp.

The author, a teacher and long time resident of the Northern Sacramento Valley, conducted a survey

among Sikh women students at Yuba College in an attempt to elicit their needs and desires as related to the institution. The implicit concern of the study was to uncover areas in which the institution could assist assimilation. Equally implicit was the belief that endogamy or "arranged marriages within the ethnic group" was a deterrent to social integration. Her conclusions includes the recommendation that the social contacts of Sikh women be enlarged through more participation in college activities and other acceptable social functions. In this way, the isolation which characterizes the East Indian population in the Yuba-Sutter County areas could be somewhat alleviated.

VIII. FOREIGN STUDENTS' EXPERIENCE

Bose, Sudhindra. "American Impressions of a Hindu Student," FORUM. 53 (February 1915), pp. 251-257. UCD.

A personal statement of the emotional and intellectual changes undergone by an East Indian as a student in the United States, this account is "typical" in that an initially idealistic and extravagant view of American ideals gives way to a more realistic and less superficial understanding of American culture and society. Bose claims there are two hundred East Indians in attendance at American colleges and

universities. While praising the independent thinking and relaxed social attitudes of students and government officials, he notes color prejudice and lack of empathy for or interest in Indian religious views, whether Buddhist, Muslim or Hindu.

Shridharani, Krishnalal. *MY INDIA, MY AMERICA*. New York: Duell, Sloan and Pearce, 1941. 607pp. CSL.

The author, a Gujarati Vaish, discusses his boyhood in India and how his impressions of life in the United States changed during his eight-year stay. His first problems were dispelling the stereotypes of India and her peoples as all fortune tellers, maharajas or beggars. Comparing Indian and American Cultures, he found the differences to be in how things were accomplished, not the objectives themselves. The book was written as an attempt to explain the Hindu mind and cultural practices to the American people and is an interesting account of the "student view" of America.

Lambert, Richard D. and Marvin Bressler. "Indian Students and the United States: Cross-Cultural Images," *THE ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE* (America Through Foreign Eyes). 295 (September 1954), pp. 62-72. UCB.

This article is one of several concerning East Indians which grew out of a program sponsored by the Committee on Cross-Cultural Education of the Social Science Research Council. Here the focus is on three types of cultural reference which Indian students bring to bear on their American experiences: family practices, political behavior, and race relations. One result of the study was to uncover "sensitive area complexes" or topics which when raised by an American, cause the Indian student to react negatively both to the individual and the United States. The authors feel that, "If confirmed by subsequent research, the implication of this thesis is that so long as Indian students and visitors from other 'low-status' countries correctly or incorrectly perceive that Americans hold an unfavorable image of their home countries, even extravagantly favorable assessments of American life will be largely irrelevant to the formation of 'friendly' attitudes toward the United States. This "sensitive area" idea is applicable not only to transient East Indian students but to immigrant and native-born East Indian students attending American educational institutions.

Lambert, Richard D. and Marvin Bressler. *INDIAN STUDENTS ON AN AMERICAN CAMPUS*. Minneapolis: University of Minnesota Press, 1956. 122pp. UCD.

Lambert and Bressler describe the experiences of 16 Indians, two Pakistanis, and a Singhalese enrolled for one academic year at the University of Pennsylvania. Using intensive interviews and elaborate questionnaires, the differences between life styles in America and the various "roles" that Indian students elect or are expected to play are explored. Various aspects of the students' experience as "student," "tourist," and "ambassador of a foreign culture" are examined in detail. In some sense, the roles of tourist and ambassador are shared by all East Indians who come to America, whether as students or as permanent residents.

Coelho, George V. *CHANGING IMAGES OF AMERICA: A STUDY OF INDIAN STUDENTS' PERCEPTIONS*. Glencoe, Illinois: The Free Press, 1958. 145pp. UCD.

Combining case histories, interview schedules and observations, the author has examined 60 East Indian students' perceptions of America. He found four phases: first, the "arrival" period of tension and the difficulties of presenting the "Indian" point of view, which lasts approximately a week; the second phase, lasting from three to nine months during which the student becomes disillusioned with American life and more critical of U.S. cultural values; the third period is a time of increasing acculturation and broader outlooks and lasts from 18 to 36 months; the fourth phase, beginning after four years, marks a gradual depoliticization and an attempt to avoid alienation in the host society. Since many Indian students do remain in the United States after their education, and a large number eventually become citizens, this study has important implications for understanding East Indian reactions to American society.

Selim, Md. *REACTIONS OF PAKISTANI STUDENTS STUDYING IN THE UNITED STATES TOWARD THE SYSTEM OF EDUCATION IN SELECTED COLLEGES AND UNIVERSITIES*. Ed.D.: Colorado State College, 1962. 175pp.

Selim examines the reaction of Pakistani students to their experiences in American colleges and universities. The findings show that students generally feel that their colleges are indifferent to their needs and to the necessity and importance of orientation programs for foreign students. Most students perceive valuable changes in their philosophy and outlook, some becoming more critical of American culture as a result of residence here. Many felt that aspects of the United States higher education system, such as quarter or semester

systems, the use of objective tests, and student counseling services, should be introduced in Pakistani colleges.

Burger, Josef. **INDIAN STUDENTS AND AMERICAN EDUCATION: AN EVALUATION OF A NEW TOOL OF AMERICAN FOREIGN POLICY.** Ph.D.: University of Wisconsin, 1965. 173pp.

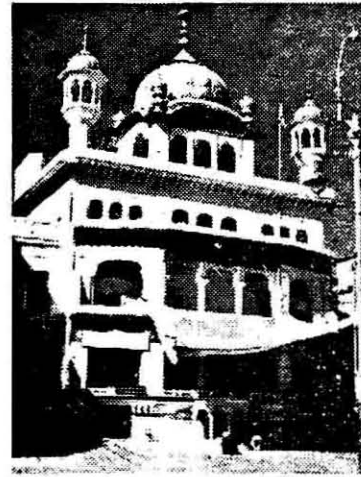
Through a series of interviews with Indian students attending the University of Wisconsin, the author sought to determine if a study tour in the United States improved their attitudes towards the U.S. government and its foreign policy goals. The underlying motive was to test the effectiveness of educational exchange programs as an instrument of American diplomacy. The findings showed that rather than changing preconceived ideas, the East Indian students who were attracted to such programs already held favorable images of the United States. There was no clear relation between the level of political knowledge and the direction of the students' political attitudes. It was concluded that educational exchange policy succeeds by reinforcing positive images already held by pro-American Indian students, not through changing negative opinions.

Gandhi, Rajnikant Suresh. **LITTLE INDIA: LOCALISM AND COSMOPOLITANISM IN AN INDIAN STUDENT COLONY.** Ph.D.: University of Minnesota, 1967. 372pp. DAI.

Based on an examination of the concept of "community" as a "total way of life which need not be anchored to a restricted territory," this sociological study was conducted among East Indian students (150-200 persons) who comprise a "Little India" on a Midwestern college campus. The theory stated that polarization would occur within this group due to a division between "locals" who adhere to the past and those who actively embrace the future (cosmopolitans). Such a split was interpreted as a micro-cosmic relection of the situation in Greater South Asian India. The description of Little India as a "unique ethnic-status community internally polarized between locals (who are inner-community and tradition oriented) and cosmopolitans (who are extra-community and scientific-industrial oriented)", is directly applicable to many contemporary East Indian communities in the United States.

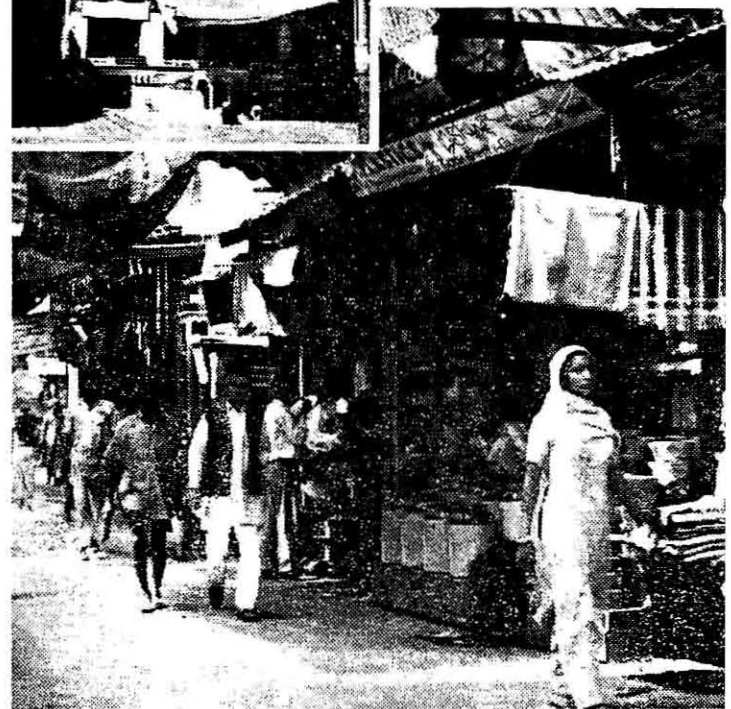
Paul, Gurbachan Singh. **THE STAY OR RETURN DECISION OF INDIAN STUDENTS: A SPECIAL CASE OF INTERNATIONAL MIGRATION.** Ph.D.: University of Oregon, 1972. 191pp.

The author considers a decision by East Indian students not to return to India after advanced academic training an important type of immigration behavior. The study was conducted among those who had made the decision to remain in the United States some years before. It was found that married respondents with master's or higher degrees decided to return to India more often than respondents who were unmarried and had a bachelor's degree from India. This study, although conducted only a few years ago, is related to the entire process of East Indian migration to America because throughout the last 70 years, thousands of students have, and continue to, take up U.S. residency. Historically, this has meant the continual presence of highly educated East Indians who have often acted as representatives and leaders of their communities. Socially, this group is the most urbane and have adapted to American society with a minimum of conflict.



See Article on Page 86

The building of the
Offices of Gurudwara
Prabandhak Committee
opposite Golden Temple



A STREET SCENE FROM AMRITSAR

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2. The material should be typewritten, double-spaced, preferably on 8½" x 11" paper.
3. The article should be about four to ten typewritten pages. In exceptional circumstances longer articles would be considered for serialisation in consecutive issues.
4. All articles must contain an abstract which describes in encapsulated form the contents of the article.
5. References to material on which the contents of the article are based should be included to enable the reader to locate related material. The authors should take special care to see that as many pertinent publications as possible are referenced.
6. If a photograph is to be included in the manuscript, two black and white glossy prints of high contrast and clarity must be supplied.
7. Punjabi script portions of the manuscripts submitted must be typewritten originals of high quality.
8. Acceptance of the manuscript will depend upon the originality, clarity of presentation, and scholarly approach to the subject.
9. At this time no payment is envisaged for the material to be published in SIKH SANSAR.
10. A brief biographical sketch of the author and list of his other publications should also be included.
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12. The Editorial Board reserves the right to make any changes in the material submitted that it deems necessary to conform to the style and standards of the SIKH SANSAR.
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